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करुणाकरीयम्

KARUṆĀKARĪYAM

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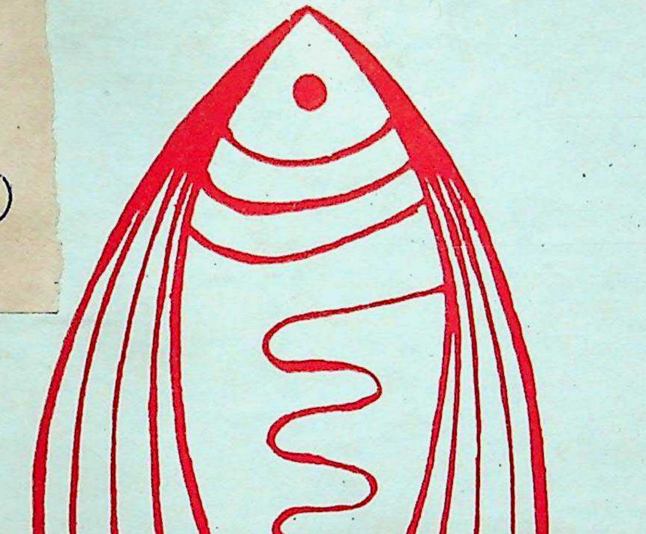

उपदेशामृतम्

UPADEŚĀMṚTAM

H. SHARMA & S. HEMRAJ .

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करुणाकरीयम् उपदेशामृतम्

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करुणाकरीयम् उपदेशामृतम्

(THE FIRST LETTER OF JOHN IN SANSKRIT)

"करुणाकरीयमुपदेशामृतम्" अथवा
महात्मनः करुणाकरस्य प्रथमं पत्रम् देववाण्यामनूदितं पद्यमयम्

Karuṇākarīyam–Upa+deśa×A+mṛtam, atha+vā :
Mahā×ātmanaḥ Karuṇā+karasya Prathamaṁ Patram,
Deva+vāṇyām–Anu×uditaṁ Padyamayam

Karuṇākara's Exhortation (*upadeśa*) full of sweet Nectar (*amṛtam*), leading towards (*upa+diś*) Immortality (*a+mṛtam*), or (*athavā*): The First Epistle (*patram*) of Mahātmā Karuṇākara (Saint John), Translated (*anu+vad*) into Devavāṇī (Sanskrit) Verse (*padyam*)

परिशिष्ट में हिन्दी अनुवाद सहित
महर्षि करुणाकर का उपदेशामृत
(with Hindi translation in the Appendix)

अनुवादको हर्षदेवशर्मा – टीकाकारः शिलानन्दहेमराजः
Anu+vādako : Harṣa+deva+Śarmā
Ṭīkā+kāraḥ : Śilā+nanda+Hema+rājaḥ
Translator : H. SHARMA — Commentator : S. HEMRAJ

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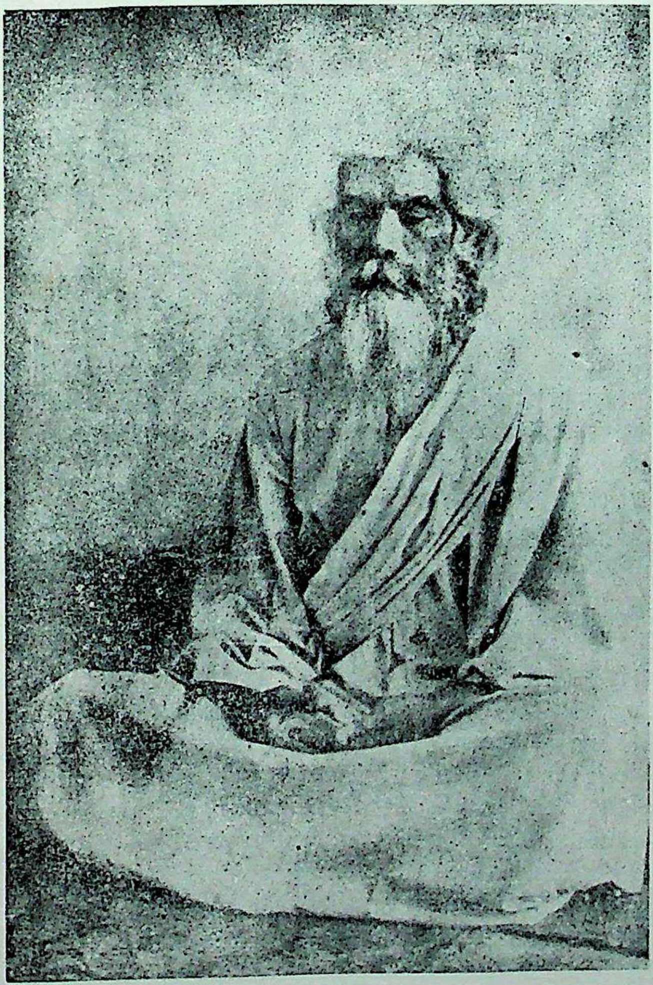
समर्पणम्

Samarpaṇam

DEDICATION

This booklet owes its first inspiration to Svāmī Narendrānanda, *parama+yogī* on the path of God-realization through universal brotherhood in the spirit of *Karuṇākara's Upadeśāmṛtam*, founder of a "*Divya Jyoti Āśrama*" and himself author of an "*Amṛtopadeśa*", in which he fully



Svāmī Narendrānanda

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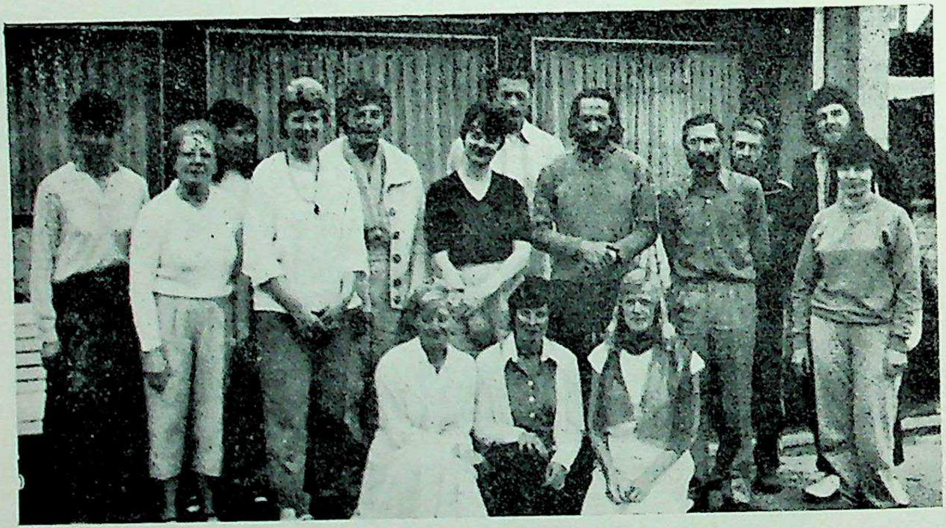
adapted the *Guru's* message to Indian religious tradition. We pay profound respect (*pra+ṇāma*) to *Svāmī+jī* !

This work is but a humble attempt at inculturation or "Indianization" (*Bhāratīya+karaṇam*) of a superb piece of world literature from the East. The demand for it came from Western *sādhaka+sādhikā*-s, or earnest seekers after deeper spiritual life, especially from members of the *Yoga+sādhanā* groups in Belgium, under the guidance of a most devoted master, *Śrī+Yogī+rāja* (C. Veranneman) of Grimbergen village (*Giri+grāma*). It is for their sake that a Roman transliteration of the Sanskrit text has been provided, with due respect to their keen desire of also learning the *Deva+nāgarī* script. We are filled with joy and express immense gratitude for their loving esteem of Indian wisdom. May this small tentative project help all *yogī*-brothers and *yoginī*-sisters to discover also the Indian Face of the Guru (*Guru+mukham*).



Yoga-Sādhanā group of Grimbergen, Belgium, with *Śrī Yogīrāja* Veranneman (standing, fourth from the right)

We thank all well-wishers of the *Ārya Samāja*, who instigated us to make a personal discovery of the riches of Indian spirituality, on the basis of Vedic lore. We have become aware that Truth is speaking to the world from the depths of Hinduism and other expressions of *Mānava+dharma*, the Religion of Humanity. In fact, already one century ago, members of the *Brāhma Samāja* viewed the *Guru* as a universal and many-sided figure:

"Some are trying to approach him intellectually, some through dogmas and creeds; some through exegesis are trying to understand him, who is the desire of all nations; but the old saying that only

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the Spirit of the Father can reveal the Son remaineth as true as ever... We prayed fervently in this respect to the Father, longed wistfully but reverently to know him, who is the light and the life. Our attitude to him crucified has been one of sincere loyalty, faith, reverence and obedience. His words make our guide, which we interpret according to the light that has been vouchsafed unto us, and we have now landed in a place in which knowledge and faith, letter and spirit, history and inner light, the past and the future, the East and the West, harmonize." (Quoted in S. DHAV, *Pandita Ramabai*, C.S.I., 1979, p. 9)

Similarly, *Svāmī Brahma+bāndhava Upādhyāya* had said,

"The more strictly we practise our universal faith, the better do we grow as Hindus. All that is noblest and best in the Hindu character is developed in us by the genial inspiration of the perfect *Nara+hari*, our Guru and Guide. The more we love him, the more we love our country, the better Hindus we become." (*Sophia*, 1899)

His great aspiration was that "the words of the Eternal Word be strung in the hymns of Eastern melody".

We gratefully acknowledge, however, that this ancient hymn of the Word, sung by *Karuṇākara*, would never have been published without the *jñāna+dānam* contributions of dear *dharma+mātā* B. Beyaert and *siddha+mārgī* G. Mergaert (Belgium).

Finally, we find no fitting words to express appreciation for the open-minded spirit and untiring generosity with which *ācārya* (professor)

Ācārya Harṣadeva Śarmā

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Harṣadeva Śarmā, distinguished *paṇḍita* (scholar) of Lucknow and author of several Sanskrit textbooks, translated the original message into melodious Sanskrit poetry.

May the gift of fearlessness (*a+bhaya+dānam*) and the blessing of peace (*śānti*) from the benign smile of the *Guru* be on all!

Note on the transliteration of Sanskrit texts

The reading is facilitated by indicating the division of lengthy words: a single hyphen (-) is used for simple combinations of separate words, while a double hyphen (=) means that *sandhi* (junction) is to be made in normal reading; a plus mark (+) is used for compound words, while a multiplication mark (×) means that their *sandhi* is also to be made in normal reading. For instance, *upadeśa×amṛtam* reads, in fact, *upadeśāmṛtam* and *amṛta=upadeśa* reads *amṛtopadeśa*.

In the English translation of Sanskrit texts, some basic Sanskrit forms are again given in transliteration — usually, nouns are given in the nominative case singular (dropping, however, the final *visarga* "*ḥ*") and verbs are reduced to the root.

The pioneering attempt of *Śrī Nandakumāra Avasthī*, *Padmaśrī* of Lucknow, in bridging various scripts and Scriptures through transliteration and translation has been our constant guidance. May this be a contribution to the realization of his vision of "*Bhuvana+Vāṇī*" (World Voice) through "*Bhāṣā+Setu*" (Language Bridge), that all may learn to speak the one language of love.

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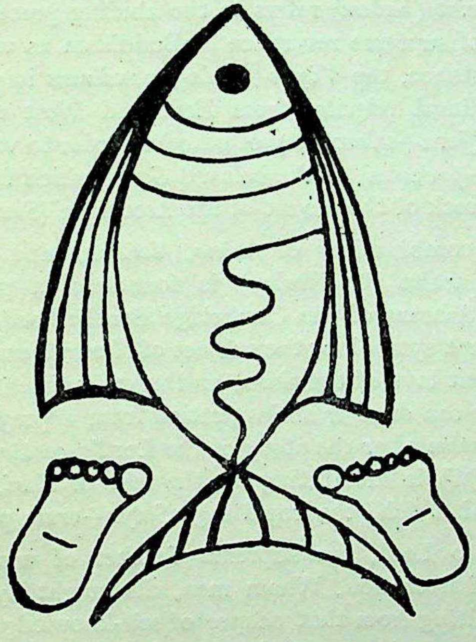
मीनशंखपदबोधनम्

Mīna+śaṅkha+pada+bodhanam

EXPLANATION OF FISH, CONCH, AND FOOTPRINT



The combined picture of fish, conch, and footprint serves as a triple representation of the *Guru* who speaks through this booklet.

1. *The symbol of a fish* (*mīna*) is used in many ways. It is the last sign of the zodiac (*mīna+rāśi*) or the first great incarnation of Lord *Viṣṇu* (*mīna+śarīram*). It is also pictured on the banner of *Kāmadeva*, the God of love (*mīna+dhvaja*). In Greek language and script, the word for fish "*iḥthus*" happens to contain the initial letters of the title: **I***ēsous* (Jesus), **Ḥ***ristos* (Anointed), **TH***eou* (God's), **ᶜU***ios* (Son), **S***ōtēr* (Saviour). Hence, in Mediterranean countries, where Greek was being used, early followers of this path of love drew a fish as a cryptic sign of their beloved *Guru*. The letters of the Sanskrit word "*m-ī-n-a*" can be understood in the same way for the name of the *Guru* : **M***ukundadeva* (the equivalent of "Jesus", see below), **Ī***śvarātmaja* (Son, *ātmaja*, of God, *Īśvara*), **N***istāraka* (Saviour), **A***bhiṣikta* (Anointed).

2. *The conch* (*śaṅkha*) is considered to be a propitious object. It is held in the hand of the divinity, when represented as teacher of

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mankind. The conch is blown for the communication of a message of revival. It summons devotees to spiritual warfare. At worship, it is solemnly sounded during the final *ārati*, after songs and gongs have been silenced. When crushed to powder, conches are believed to have a healing effect. The conch stands for the eternal Word (*śabda*), which has been sounded for the benefit of mankind through the *Guru's* gospel of love.

3. *The footprint* (*padam*) refers to the abiding presence of the *Guru*. It is an object of supreme reverence in Buddhism as well as Hinduism. In Gaya, for instance, the *Viṣṇu+pada+mandiram* is a sacred place of pilgrimage. Medieval pilgrims from East and West used to walk to *Śānti+nagaram* (Jeru+salem, city of peace) in order to venerate the lotus-footprint (*pada+padmam*) of the beloved *Guru*, which folk tradition had discovered on a rock of the Mount of the Ascension (*Svarga×ārohaṇam*).

A similar combination of *mīna*, *śaṅkha*, and *padam* (drawn by the Indian artist F. Wesley) is found on a pavement at the entrance to the Ashram of the Cambridge Brotherhood, Kashmiri Gate, Delhi. It is an apt symbol for the subject of *Karuṇākara*'s discourse. He speaks of the great love of the *Guru*, as the embodiment of God's Word. Accordingly, one can draw fresh inspiration from a prayer, found in the *Śrīmad+Bhāgavatam* after the story of the Lord's *avatāra* as a fish (book 8, chapter 24): [While meditating on the feet of *Hari*, who had taken the semblance of a fish, the royal sage *Satya+vrata* prayed thus:]

> "Be Thou, o Lord, our supreme Teacher of wisdom, Thou, the Dispenser of liberation, Whom men, distraught by the travails of *saṁsāra* resulting from that eclipse of self-knowledge which is due to beginningless nescience, attain by throwing themselves on Thy mercy, prompted to it by Thy grace. Be Thou our Mentor, and sunder the knot of the heart...
>
> "Therefore, we, eager to secure our abiding welfare, have chosen Thee as our *Guru*...
>
> "Thou impartest indefeasible and eternal wisdom by means of which men may easily realize their essential Self. Thou art the Well-wisher and the Beloved of all creatures, their Soul and Inner Ruler; their Teacher, their enlightenment, and the realization of all their wishes too. And yet the world, its intelligence clouded, its mind addicted to pleasure, does not know Thee, though Thou dwellest in its heart."

(Quoted from the *Matsya×avatāra+kathā*, translated by N. RAGHUNATHAN, in his *Srimad Bhāgavatam*, Vighneswara Publ. House, Madras, 1976, vol. 2, p. 82)

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करुणाकरीयमुपदेशामृतमिति शीर्षकस्य व्याख्या

" *Karuṇākarīyam–Upadeśa×amṛtam*"–*iti śīrṣakasya vyākhyā*

EXPLANATION OF THE TITLE " KARUṆĀKARA'S EXHORTATION FULL OF NECTAR "

1. *Divine Mercy*

God is full of tender mercy and compassion. He reveals himself as a Father, " merciful and gracious " (Exodus 34: 6, in the original Hebrew: *raḥūm wᵉ-ḥannūn*). The name of " the Merciful One, the Compassionate (*raḥmānir raḥīm*) " occurs also in the very opening verse of the Holy Quran[1]. According to Indian tradition, God is a sea of mercy, a fountain of loving compassion (*karuṇā*). Lord Buddha wanted this mercy to be the great virtue of his followers (*Dīgha-Nikāya* 2 : 186). Lord Krishna (*Kṛṣṇa*) defined a true worshipper as someone " who feels no hatred for any living being (*a+dveṣṭā sarva+bhūtānāṁ*), who is friendly and compassionate to all (*maitraḥ karuṇa eva ca*) " (*Bhagavad+Gītā* 12 : 13). In his *Gītā+bhāṣya* commentary on this verse *Śrī Śaṅkarācārya* explained how this " feeling " of compassion is expressed in concrete action: " He is full of compassion for the distressed; in other words, he has offered security of life to all beings."

This is also the explicit teaching of Jesus: " Love your enemies, and *do* good, and lend, expecting nothing in return; and your reward will be great, and you will be ' sons of the Most High ', for he is kind (*hrēstos* in Greek) to the ungrateful and the selfish. Be merciful, even as your Father is merciful (*oiktirmōn*) " (Luke 6 : 35–36). John, an early disciple of the *Guru*, made this teaching about mercy the main topic of his great epistle: " If any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him ? " (1 John 3 : 17). This very epistle has been translated here in a fully Indian manner[2], so much so that even proper names have been divested of their foreign character by rendering their original meaning. Moreover, the commentary (*ṭīkā*) has been based on the Sanskrit rendering itself, with, as far as possible, no bias for a particular religious

1. The Hindi poet-saint *Kabīradāsa*, known for his universal openness, established a bridge between India's main communities, by calling God " *Rāma* " as well as " *Rahīm* ".
2. Using Sanskrit we do not intend to " Sanskritize " or " Brahminize " the people's culture, but rather to voice common aspirations.

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option as such. The English re-translation of the Sanskrit verses is very literal and not smooth at all — for which we ask the forbearance of the readers.

According to the Bible God, the merciful Father, shows a preferential love for the poor and the humble, in order to make them the instruments of his universal love for all alike. Hence, the Biblical Israel, a small unimportant nation at the convergence of East and West, has been marked by both blessings and sufferings, because of the establishment of God's benign kingship over all mankind. Indeed, in Hebrew "*Yisrā+'ēl*" means "May God Rule" (*Deva+rājyam*). Its people, the Jews, are summoned to be God's devout "worshippers" — for this is the original meaning of the Hebrew "*Y^ehūdhī*" (devotee, or *bhakta* in Sanskrit). The author of the Epistle we are studying, as a member of this *bhakta* people of *Devarājyam*, bore the significant name of "*Y^ehō+ḥānān*" in Hebrew (anglicized as "John"), meaning "May the Lord Show Mercy". Its Sanskrit equivalent, therefore, is "(*Deva*)+*karuṇā*+*kara*"[3]. Hence, instead of the traditional nomenclature "Epistle of John", we use a title with the adjective "*Karuṇākarīyam*" (literally "Johannine"), because the author *Karuṇākara* has something special to communicate about divine and human compassion (*karuṇā*).

2. *The Revered Teacher*

Karuṇākara was himself a disciple (*śiṣya*) of the revered Teacher (*Pūjya+guru*). The *Guru* hailed from Nazareth (meaning probably "hamlet of flowers" or *Puṣpa+puram*), a village in northern Israel. By his full Hebrew name he was called "*Y^eho+śūa^c*" (anglicized as "Jesus"), with the prophetic meaning of "May the Lord Bring Salvation", which is properly rendered in Sanskrit as "*Mukun+da+*(*Deva*)". This Indian equivalent[4] is no innovation. *Svāmī Brahmabāndhava Upādhyāya* is perhaps the first to have rendered Jesus' name as *Su+mukunda* (meaning the "Good" *Mukunda*) at the end of the 19th century. *Svāmī Vivekānanda* calls him a true Son of the Orient!

Divine Goodness was felt to radiate so much through the loving appearance of *Śrī Mukunda* that he was believed to be "Son of the Most High" in a special way, a human being so much united to God that he was called "God's own Begotten" (*Īśvara*×*ātma+ja*). In spite of his humiliating death on a Roman Cross in Jerusalem (*Śānti+nagaram*), many of his contemporaries recognized him as the expected

3. *Śrī Rāma* is greeted as "*Karuṇā*×*ākara*" in the opening *śloka* of the *Sundara Kāṇḍa* of *Tulasīdāsa*'s *Rāmāyaṇa*. He is a mine (*ākara*) of mercy.

4. Used mainly for Lord *Viṣṇu* or *Śrī Kṛṣṇa*.

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"Anointed One", that is, the one appointed to be the royal servant of the people for the establishment of the universal kingship of God's love and mercy. "Anointed One" reads "*Māśīaḥ*" in Hebrew, from which the English form "Messiah" derived; its Greek rendering is "*Hristos*", from which the English form "Christ" derived; its equivalent Sanskrit translation is "*Abhiṣikta*". He was, however, no political king. The early disciples were fully convinced that he was marked by the *tilaka*[5] of God's truth (*satyam*) on his forehead and signed by the *śrīvatsa*[6] of righteousness on his breast. The death-sentence on the cruel cross became for them a promise of life, a *svastika*[7] or cross of divine favour. The name of the *Guru* "*Śrī Mukunda+deva+satya×abhiṣikta*" was their constant source of joy (*ānanda*). Even today the Spirit of the *Guru* is believed to be alive and active. A few years ago, when the French monk, Henri Le Saux, donned the robe of an Indian *sannyāsī* he received the name of "*Abhiṣiktānanda*".

3. *The Beloved Disciple*

Though *Karuṇākara* was certainly a prominent figure (*pradhāna*) among the early disciples, he is not simply to be identified with the "apostle" John, who was one of the twelve earliest disciples "sent" (*prerita*) directly by the Master himself. Still, *Karuṇākara* must have been closely associated with the *sat+saṅga* or circle of companions around the apostle, so that he could speak and write in his name. Moreover, he must have had a *darśanam* or personal encounter with the *Guru*, because his voice carries the authority of an eye-witness.

Karuṇākara bequeathed a unique spiritual document to the world. It is in the form of a letter (*patram*), though presented rather as an exhortation (*upadeśa*), containing a sweet "nectar" of immortality (*amṛtam*). It is, therefore, an "ambrosial or nectareous sermon" (*upa+deśa×amṛtam*), a true "Guide to Life Everlasting". This great Epistle (1 John) is called "the first" one (*prathamam*) because there are also two minor epistles (2 and 3 John) under the name of the same author, calling himself now "the Elder" (*sthavira*). Most likely, he wrote those three epistles towards the middle of the second century of the era of *Vikram Samvat*, that is, about 95 of the Common Era (A. D.). If he had really met the *Guru* in person (hence before A. D.. 30, the year of the *Guru*'s *samādhi*), he must have been in his nineties at the time of writing (or dictating ?). Thus, as an elder disciple, one of the last

5. A dot usually made with sandal wood; formerly a special sign of royal anointing.
6. A diagram resembling a flower of four petals; used mainly on images of a Jain, *tīrthaṁ+kara* (one who provides a crossing-over).
7. A Greek cross with ends turned to the right; *su×asti* means "may it be well".

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survivors of the initial group, he could affectionately address fellow disciples (*śiṣya*) as "little children" (*śiśu*).

Karuṇākara is probably also to be connected with the senior disciple[8] who composed or edited the so-called "Gospel according to John". This Gospel or Good News (*Su+sandeśa*) is especially esteemed for its spiritual and mystical content, as if from the hand of an Indian contemplative seer (*ṛṣi*). Indeed, he wrote his sacred utterances from a deeper insight (*ārṣa+jñānam*), while listening to the inner voice of the Spirit. As a truly inspired author, therefore, he deserves not only the appellation "great soul" (*mahā×ātmā*), but also great sage (*mahā×ṛṣi* or *maharṣi*).

Though himself speaking a colloquial Aramaic, akin to Hebrew, *Maharṣi Karuṇākara* transmitted his message in common Greek language, in order to reach the widest circle, not excluding the Indo-Greeks of ancient Bactria, in the North-West of the Indian subcontinent. His language has all the forcefulness of a *mantra*. His style is repetitive, with short sentences arranged in parallel order. Therefore, the letter lends itself perfectly to a poetical (*padyamaya*) translation in scriptural verses (*śloka*) of Sanskrit, the illustrious "divine tongue" (*deva+vāṇī*).

This immortal exhortation of *Karuṇākara* was originally aimed at several groups of disciples, probably scattered throughout so-called Asia Minor. Though Saint Augustine suggests that it had specifically "the Parthians" in view (thus bordering India!), it carries no reference to any singular community. It has, therefore, been called a "catholic" or "ecumenical" epistle (*sārva+laukikaṁ patram*), addressed to the whole world (*loka*), for the benefit of all, so that all regions may be happy (*lokā samastā sukhino bhavantu*). Yet, already at that early stage, the teaching of the *Guru* was in danger of becoming a mere abstract theory (*matam*) of a restricted path (*panthā*). But, like *Maharṣi*

8. In several passages of the Gospel according to John there is an indirect reference to the disciple, "whom Jesus loved". His name is not given. It is generally believed that this beloved disciple was the apostle John himself. He can be assumed to be John, in as far as his personal witness is re-affirmed by a group of disciples in which our "*Karuṇākara*" played an important role. Hence, the "beloved disciple" stands also for that faithful witness *after* John, nay for any follower of the *Guru* at any time! To mark the difference, we could call the apostle by the name of "*Anugraha*" (another Sanskrit word for "mercy"). In his voluminous commentary (*The Epistles of John*, Anchor Bible, vol. 30, 1982) R. BROWN flatly refuses to offer names for the four Johannine figures he posits, namely: the Beloved Disciple (oral source of the Gospel, ca. A.D. 40-80), the Evangelist (written source of the Gospel, ca. A.D. 90), the Presbyter (author of the Epistles, ca. A.D. 100-110) and the Redactor (editor of the actual Gospel, ca. A.D. 110).

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Dayānanda Sarasvatī, who brought the Sacred *Veda*-s back to the people at large as a source for social reform, so *Maharṣi Karuṇākara* re-emphasized the concrete impact of his *Gurudeva*'s "*Veda*" (insight) on social praxis, in service of the brother or sister in need. For God is present in the poor (*daridra+nārāyaṇa*)[9], and "he who does not love does not know God" (1 John 4 : 8).

Before giving a prose summary of the *Upadeśāmṛtam* itself, we can summarize this introductory explanation of the title as follows:

सत्याभिषिक्तस्य पूज्यगुरोर्मुकुन्ददेवस्य
प्रधानशिष्येण महर्षिणा करुणाकरेण
सर्वलोकान् प्रति सम्बोधितम् उपदेशामृतम् ।

Satya×abhiṣiktasya pūjya+guror–Mukunda+devasya
pradhāna+śiṣyeṇa maharṣiṇā Karuṇā+kareṇa
sarva+lokān prati sambodhitam "Upadeśa×amṛtam".

"Exhortation full of Nectar" (*amṛtam*), addressed to the common people by the great Seer (*maharṣi*) *Karuṇākara*, prominent disciple of the true Anointed One, the revered *Guru Mukunda+deva*.

9. God is, literally, moving about (*ay*) in every human being (*nara*), especially in the least of the poor (*daridra*). Man has to become *nara×āyaṇa* by identifying himself with mankind. "He who looks on all creatures, big and small, as his own self, comprehends this immense universe"; says Lord *Mahāvīra*. Muhammed, blessed be his name, teaches, "Show kindness to your parents, and to kindred and to orphans, and to the poor and to neighbours who are your kinsmen, and to neighbours that are strangers, and to your familiar companions, and to the wayfarer . . . for this is what God loves, and He does not love the vain boasters and the selfish, and does not like those who are niggardly and bid others to be niggardly, and hide away that which God of His bounty has given them, saying to the poor and needy 'we have not got anything'." (Quoted from Al-Nisa, verses 37-38 in *Way to Peace*, Sarva Dharma Milan, Lucknow, 1981, p. 174)

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पत्रस्य सारांशः

Patrasya Sāra×aṅśaḥ

SUMMARY OF THE EPISTLE

Karuṇākara's *Upadeśāmṛtam* is preserved in that big collection of multifarious ancient literature, called the Bible. It is one of the last books, the very climax of Biblical revelation. It is the great Canticle of Love, the epitome (*sāram*) of the whole of Scripture. It does not belong to an exclusive religion. It calls all men of goodwill to think about the fundamentals of Life in its fullness and to draw consequences from it for the concreteness of daily life. It lays the foundation of true fellowship with God through loving fellowship with men.

Since God, the Lord (*Pra+bhu*), is the ultimate Cause of all becoming (*bhū*), he draws all men to himself and to their own deepest Self by his unceasing mercy. Hence, man finds an irresistible urge within the cave of his heart. It made the ancient seer to pray: "Lead me from the unreal to the Real (*sat*); lead me from darkness to Light (*jyoti*); lead me from death to Immortality (*amṛtam*)" (*Bṛhvd+āraṇyaka×Upaniṣad* 1 : 3 : 28). This triple entreaty lies also at the heart of *Karuṇākara*'s treatise, exposed here in upaniṣadic prose aphorisms:

॥ असतो मा सद्गमय ॥

A+sato mā sad–gamaya !

From the unreal lead me to the Real (*sat*) !

- जगज्जनकः प्रभुः ।
  Jagaj+janakaḥ Prabhuḥ.
- स लोकाभिव्यक्तये
  शब्दब्रह्मरूपेण पुरा चकाशे ।
  Sa loka×abhi+vyaktaye
  Śabda+brahma+rūpeṇa purā cakāśe.
- शब्द एवाथ जीवरूपेण
  भूलोके ऽवतीर्णः ।
  Śabda eva=atha jīva+rūpeṇa
  bhū+loke (a)va+tīrṇaḥ.
- प्रियैर्जनैः साक्षात्कृतश्च ।
  Priyair–janaiḥ sākṣāt–kṛtaś–ca.

- The Lord (*Pra+bhu*) is the Creator of the world (*jagat*).
- For his manifestation to the world, through the form of the Primordial Word (*Śabda+brahma*) at the very beginning he shone forth (*kāś*).
- The Word then, indeed, came down (*ava+tṛ*) on earth in the form of Life (*jīva*).
- And he became visible to his dear ones.

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● स एव परमं ज्योतिः ।
Sa eva paramaṁ jyotiḥ.

● He, indeed, is the supreme Light (*jyoti*).

● तत एव प्रकाशितं सत्यम् ।
Tata eva prakāśitaṁ satyam.

● From there, indeed, was Truth (*satyam*) revealed.

● सत्यमार्ग एव च प्रभोर्मार्गः ।
Satya+mārga eva ca Prabhor-mārgaḥ.

● Surely, the Lord's way (*mārga*) is the way of Truth.

।। तमसो मा ज्योतिर्गमय ।।

Tamaso mā jyotir-gamaya !

From darkness lead me to Light (*jyoti*) !

● न तत्र पापं न तथान्धकारः ।
Na tatra pāpaṁ na tathā=andhakāraḥ.

● Therein is neither sin (*pāpaṁ*) nor darkness.

● अहिंसैव सत्यो धर्मः ।
A+hiṁsā=eva satyo dharmaḥ.

● Non-violence (*a+hiṁsā*), indeed, is true righteousness (*dharma*).

● प्रेमैव तस्याः स्वरूपम् ।
Prema=eva tasyāḥ sva+rūpam.

● Its nature, indeed, is love (*prema*).

● प्रभुरपि प्रत्यक्षं प्रेम ।
Prabhur-api pratyakṣaṁ prema.

● The Lord himself is manifest Love.

● तच्च तत्तनये बभूव मूर्त्तम् ।
Tac-ca tat+tanaye babhūva mūrttam.

● And it became concretely visible in his Son (*tanaya*).

● स एवास्माकं परमो गुरुः ।
Sa eva=asmākaṁ paramo Guruḥ.

● He is, indeed, our supreme *Guru*.

● स एवास्माकं परमश्रद्धेयो मुकुन्ददेवः ।
Sa eva=asmākaṁ parama+śraddheyo " Mukunda+devaḥ ".

● He is, indeed, our most revered " *Mukunda+deva* ".

● यतो हि मुकुं (मोक्षं) ददाति सः ।
Yato hi mukuṁ (mokṣaṁ) dadāti saḥ.

● For he, verily, gives (*dā*) salvation (*muku* or *mokṣa*).

● परमात्मा दयालुः क्षमाशीलश्च ।
Parama×ātmā dayāluḥ kṣamā+śīlaś-ca.

● The supreme Soul is merciful and forgiving.

● स पश्चात्तापकर्त्तारं क्षमते ।
Sa paścāt+tāpa+karttāraṁ kṣamate.

● He does forgive the one who repents.

● मुकुन्दोऽपि स प्रपन्नानां सहायकः ।
Mukundo (a)pi sa prapannānāṁ sahāyakaḥ.

● *Mukunda* himself is the helper of the distressed who seek refuge (*prapanna*).

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● स तेषां कृताकृतं क्षामयते ।
Sa teṣāṁ kṛta × a + kṛtaṁ kṣāmayate.

● He obtains forgiveness for their doing and non-doing.

● वर्त्तन्ते जगति बहुवो धूर्त्ताः ।
Varttante jagati bahuvo dhūrttāḥ.

● There are many wicked persons in the " world ".

● न तेषु विश्वासो विधेयः ।
Na teṣu viśvāso vi + dheyaḥ.

● One should not put faith in them.

● मोहमायात्मकं जगत् ।
Moha + māyā × ātmakaṁ jagat.

● The " world " has an alluring (*moha*) and illusory (*māyā*) character.

● तत्तु नश्वरं सर्वम् ।
Tat–tu naśvaraṁ sarvam.

● But all of it is perishable.

● परमगुरुणा तु नः प्रदत्तम् अनन्तजीवनम् ।
Parama + guruṇā tu naḥ pra + dattam an + anta + jīvanam.

● Yet, by the great *Guru* we have been given eternal Life.

॥ मृत्योर्मा ऽमृतं गमय ॥

Mṛtyor–mā (a) + mṛtaṁ gamaya !

From death lead me to Immortality (*a + mṛtam*) !

● प्रेमामृतमेव तत्र कारणम् ।
Prema × amṛtam–eva tatra kāraṇam.

● Therein is the very source of love-nectar (*a + mṛtam*).

● प्रभुणापि नूनं प्रवर्षितं प्रेमामृतम् ।
Prabhuṇā = api nūnaṁ pra + varṣitaṁ prema × amṛtam.

● By the Lord, indeed, on us, verily, love-nectar has been made to rain.

● स लोकहिताय प्राहिणोत्स्वांशम् ।
Sa loka + hitāya pra × ahiṇot–sva × aṅśam.

● For the good of the world he sent forth (*pra + hi*) " part " of himself[1].

● सत्यमेवास्मदर्थं हि तेन प्राणाः समर्पिताः ।
Satyam–eva = asmad–arthaṁ hi tena prāṇāḥ sam + arpitāḥ.

● In truth, indeed, for our sake by him life (*prāṇa*) was surrendered (by the *Guru*'s obedient surrender unto death).

● ईदृशे पुनः पुनः परीक्षिते
परमगुरौ नित्यं विधेया श्रद्धा ।
Īdṛśe, punaḥ punaḥ pari × īkṣite, Parama + gurau nityaṁ vi + dheyā śraddhā.

● In someone like him, again and again scrutinized, in the supreme *Guru* one should always have faith (*śraddhā*).

1. Of course, without parting (dividing) himself nor by giving only a part of himself. Rather, in the *Guru* he participated with us to the fullest extent possible.

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- सैव खलु तारयेल्लोकान् ।
  Sā=eva khalu tārayel–lokān.
- This [faith], certainly, saves (*tṛ*) the people.
- तथैव श्रद्धया सत्यः प्रभुः प्राप्यः ।
  Tathā=eva śraddhayā satyaḥ Prabhuḥ prāpyaḥ.
- Thus also, by faith the true Lord is obtained.
- तयैव प्राप्या मुक्तिः ।
  Tayā=eva prāpyā muktiḥ.
- By that also salvation (*mukti*) is obtained.
- प्राप्यं चानन्तजीवनम् ।।
  Prāpyaṁ ca=an+anta+jīvanam.
- Eternal Life too is obtained.

।। सर्वेषां शुभं भवतु, सुखं भवतु, कल्याणं भवतु ।।

Sarveṣāṁ śubhaṁ bhavatu, sukhaṁ bhavatu, kalyāṇaṁ bhavatu !

May there be well-being to all, may there be happiness, may there be prosperity !

पत्रस्य त्रिभागो विभागः

Patrasya tri+bhāgo vi+bhāgaḥ

TRIPARTITE DIVISION OF THE EPISTLE

Karuṇākara has summarized his understanding of the *Guru*'s teaching by making **three solemn pronouncements about God's self-revelation**. These are placed in the opening verse of each major section (*prakaraṇam*) of the Epistle. Each statement (*siddhānta*) about God's manifestation, in response to man's urge, implies also an exhortation for man to express his faith-communion with God in his day-to-day relationship with fellow-beings. This constitutes, so to say, a triple path of union (*yoga*) through action (*karma*), knowledge (*jñānam*), and love (*bhakti*)[2]. But the God of infinite Truth, Goodness, and Grace (*satyam, śivam, sundaram*) can only be reached if man reaches out to others. The three thematic principles about God include, therefore, **three corresponding injunctions for the disciples :**

(1) GOD IS LIGHT (1 : 5); hence, we should avoid the evil deeds of darkness and be light to others (1 : 6–2 : 28).

(2) GOD IS RIGHTEOUS (2 : 29); hence, we should be of upright mind and do the right thing in our relationship to others (3 : 1–4 : 6).

2. Also the *Bhagavadgītā* has been divided into three sections of 6 chapters each. Therefore, it is called *Gītā kāṇḍa+traya×ātmikā*. It corresponds to the mystic utterance (*mahā+vākyam*) of the *Guru*, " *Aham–eva panthā, satyaṁ–ca, jīvanaṁ–ca* " (John 14 : 6).

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(3) God is Love (4 : 7–8); hence, we should respond by concrete acts of fraternal love (4 : 9–5 : 12).

The three main parts of the Epistle develop the three thematic statements about God in such a way that there are, each time, **three subsections** (*upa+khaṇḍa*), which explicitate the criteria **or conditions of true union with God:**

I. Union with God by walking in God's Light (expressed in general terms):

(a) sincerely avoiding Sins (in the plural) (1 : 6–2 : 2);

(b) observing God's Commandments (2 : 3–11);

(c) keeping away from the evil spirit(s) of the "world" through acts of Faith (2 : 12–28).

II. Union with God by doing Righteous Action (seen in the root):

(a) as children of God, avoiding the great Sin (in the singular) (3 : 1–9);

(b) observing the great Commandment of love (3 : 10–24);

(c) opposing the evil inspiration by true Faith in the *Guru* (4 : 1–6).

III. Union with God by Loving all men (seen in its concrete extension and fulfilment):

(a) since God loves us, sinners, we should become Sinless by growing towards perfect love (4 : 9–18);

(b) by keeping the Commandment of concrete love, we will reach victory (4 : 19–5 : 4);

(c) in response to God's perceptible witness, our Faith is already the beginning of Life (5 : 5–12).

In spite of the triple cyclic repetition in the subsections, there is a progressive development in ascending order[3]:

- from a repentant return to the original message of Life, as set forth in the Introduction (*pra+stāvanā*) (1 : 1–4);
- towards a confident expectation because of the Life received, as stated in the Conclusion (*upa+saṁhāra*) (5 : 13–21).

This is neither nostalgic regression to the past nor an opium-like anticipation of the future. *Karuṇākara* guides our steps firmly within

3. The spiral upward movement is like that of the *kuṇḍalinī* power, twining up the different *cakra*-s of the spine. Indeed, the *Guru* is the Ladder (*sopānam*) too (John 1 : 51).

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the actual demands of social life. Still, there is a gradual interiorization of the *Guru*'s abiding Word, so that it becomes an inner source of strength and can, thus, be exteriorized in concrete life.

उपस्थानम्

Upa+ sthānam

Prayerful approach

The reader of *Karuṇākara*'s Epistle will not profit much from a mere summary of content or a schematic division, unless he or she takes refuge at the lotus-feet of the *Guru*. There was no use for *Arjuna* to listen to the 18 chapters of the *Bhagavadgītā*, unless he committed himself to the Lord's guidance from the very beginning. He acknowledged his perplexity and prayed earnestly, " I am your disciple (*śiṣyas–te* (*a*)*haṁ*); teach me (*śādhi māṁ*), for I place all my trust in you (*tvāṁ prapannam*) ! " (*Gītā* 2 : 7). This should be our approach too.

But, again, we should not make it an individualistic endeavour, as if it were a private affair to contemplate the lotus-face of the universal *Guru* ! We are not alone. *Karuṇākara* invites easterners as well as westerners, young and old, sharp-witted or blunt-witted. They can all gather at the " school " of the *Guru* (*Guru+kulam*) and learn to love one another. That is why, according to the *Upaniṣad*-s, any instruction has to be preceded by a common prayer, in which the disciples, together with their mediating instructor (in this case *Karuṇākara* himself), come " close " (*upa–*) to the *Guru* with a " humble " (*ni–*) desire to acquire knowledge and experience, always ready to serve while being privileged to " sit " (*sad*) at his feet. For instance, the *Kaṭha+upa+ni+ṣad* contains the following invocation :

सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु ।
मा विद्विषावहै ।।

Saha nau=avatu. Saha nau bhunaktu.
Saha vīryaṁ karavāvahai. Tejasvi nau=adhītam–astu.
Mā vi+dviṣāvahai.

May he (the *Guru*) protect (*av*) us both. May he
guard (*bhuj*) us both. May we both together do valiant work.
May what is being learned (*adhi* $\times$ *i*) be vigorous to us.
May we not envy each other. . .

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If we approach the *Guru* in this mentality, we are sure to receive the inner "anointing" of discipleship; and, as we learn to discern the Spirit, we shall grow strong in love and mature in faith :

> "Thus, we have come to know and believe
> the Love which God has for us.
> God is Love;
> he who dwells in Love is dwelling in God
> and God in him." (1 John 4 : 16)[4]

4. It is interesting to note that it is exactly this quotation from the *Upadeśāmṛtam* which induced Prof. E. Malatesta to compare it with the *Bhagavadgītā*: "We may consider the indwelling text of B.G. 18 : 62 to be the most perfect expression of this theme, just as 1 Jn 4 : 16 enunciates the high point of the First Epistle: 'In Him alone seek refuge with all your being, all your love; and by His grace you will attain an eternal dwelling place (*sthānam*), the highest peace'" (*Interiority and Covenant*, Anal. Bibl. 69, P.B.I, Rome, 1978, p. 330). *Svāmī Abhiṣiktānanda* speaks of "the Johannine Upanishads" in his *Within the Cave of the Heart* (Bombay, 1969, ch. 6) and Dr. A. J. Appasamy refers to John's "*Bhakti–Mārga*" in *A Study of the Johannine Doctrine of Love* (C.L.S., Madras, 1930, ch. 4). See also *saṅnyāsinī* Sister VANDANA, "The Johannine Upanishadic Experience: an Indian meditation on St. John's Prologue" in *Indian Theol. Stud.* 16, 1979, 153-68, and "From Death to Life: a reflexion on an Upanishadic text in the light of the Johannine Gospel", in *India's Search for Reality and the Relevance of the Gospel of John*, ISPCK, Delhi, 1975, 25-40.

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ध्यानस्तुतिः

Dhyāna+stutiḥ

CONCENTRATION AND HYMN

1. *Initial Concentration* (*dhyānam*)

Before reading any sacred text (*mantra+pāṭha*) one should concentrate the mind and ask for enlightenment[1]. The most common prayer is the recitation of the *Gāyatrī*, which is already found in the Rigveda (*Ṛg+veda* 3 : 62 : 10), " Let us meditate on the lovely splendour of God, the Giver of Life, that he may inspire our minds ". It is usually introduced by a prolonged vibration of the primordial sound " ॐ " (ओउम्) " *Oṁ* ", implying respectful awareness of the Omnipresent, Omnipotent, and Omniscient Being[2]. It is also preceded by three utterances (*vyāhṛti*) of universal adoration, as the God of Love pervades the whole world, sky, and heaven. The *Gāyatrī* itself is, then, the Vedic prayer par excellence, asking illumination from the " Father ", called " *Savitā* ", meaning Creator, Stimulator, or Regulator (from the verbal root *sū*). It is also used by the *guru* as a phrase of initiation (*guru+mantra*), imparted to the disciple.

"ॐ"।। भूर्भुवः स्वः ।।

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात् ।।

Oṁ ! *Bhūr–bhuvaḥ svaḥ* !

Tat–Savitur–vareṇyaṁ bhargo Devasya dhīmahi, dhiyo yo naḥ pra+codayāt.

OM ! On earth (*bhūr*), throughout the atmosphere (*bhuvas*), in heaven (*svar*) ! Let us concentrate on that pre-eminent (*vareṇya*) splendour of God the Father (*Savitā*), who may instigate (*pra+cud*) our minds (*dhī*).

1. We follow the order of a classical presentation of a sacred text: the previous chapter has given a summary, corresponding to a eulogy of the book itself, followed now by a meditative tribute of praise to the supreme Origin. Similarly, in case of the *Gītā*, the summarizing *Gītā+māhātmyam* (the greatness of the *Gītā*) is followed by a laudatory *Gītā+dhyānam* (a meditation on the *Gītā*), with an obeisance to *Kṛṣṇa* as teacher and " milker of *Gītā*–nectar (*Kṛṣṇāya Gītā×amṛta+duhe namaḥ*) " !

2. " OM is the bow (*praṇavo dhanuḥ*) ", says the *Muṇḍaka×Upaniṣad* (2 : 2 : 4), " the soul is the arrow (*śaro hi=ātmā*); *Brahma* is the target which is hit by concentration". Bend the bow, therefore, the mind concentrated on God; and hitting the target (*lakṣyam*) you will be united to the Imperishable (*a+kṣaram*), the Immortal (*a+mṛtam*) !

2. *Opening Hymn* (*stuti*) *to the Father*

When the twelve disciples requested *Guru Mukunda* to give them such *Gurumantra* (Luke 11 : 1), he taught them a simple prayer of filial trust in God as the universal Father (*pitā*, or more affectionately *tāta*). The full prayer is found in the great Sermon on the Mount (*Giri+pravacanam* or *Śaila×Upaniṣad*) of Matthew 6 : 9–13.

The *Guru's* Prayer[3] contains two parts. **First** (*śloka* 1–2), the mind is lifted up to heaven (*svarga* or *dyau*), as a symbolic place of God's transcendent and supreme rule of love (*su+rājyam*). He is so different from us, so perfect; and we are so base and low. Still, he is our common Father, making all to be one family of brothers and sisters[4]. We invoke him by this daring appellation (*nāma+dheyam*), though essentially he is nameless, without form (*a+rūpa*) or qualification (*nir+guṇa*). We ask that his holy presence be further revealed and acknowledged, as we grow in true self-realization. Since the Father wants his children freely to accept his loving kingship and cooperate with it, he has not yet established his final and ultimate reign. Yet, we dream of an ideal world (*Rāma+rājyam*), and eagerly await its coming. The *Guru* himself, however, already lived in a total filial relationship to the Father, and he taught his disciples to let the divine mercy govern their hearts, so that they may be involved in the establishment of the divine rule by serving one another. Indeed, the God of all goodness has a plan of infinite love for mankind and he wills all to be saved. Hence, our happiness consists in perfect obedience to his commandment of love.

(1) हे स्वर्गलोकसुविराजित नः पितस्ते	*He svarga+loka+su+vi+rājita naḥ Pitas–! Te*
सम्मानितं भवतु पावननामधेयम् ।	*sam+mānitaṁ bhavatu pāvana+nāma+dheyam.*

Oh Father (*pitā*) of ours, benignly (*su*) reigning in heaven ! Your holy appellation (*nāma+dheyam*) be respected.

(2) अत्रापि चावतरतु प्रिय ते ऽधिराज्यम्	*Atra=api ca=ava+taratu, Priya !, te (a)dhi+rājyam,*
इच्छा च ते भुवि लसेद्दिवि सा यथास्ति ।	*icchā ca te bhuvi lased–divi sā yathā=asti.*

3. There are more than 12 different extant versions in Sanskrit, as analysed by G. GISPERT-SAUCH, "The Lord's Prayer in Sanskrit", in *Indica* 20, 1983, N° 1, pp. 1–12. The revised version of Prof. H. Sharma given here consists of 3 stanzas (*padyam*) of *śakvarī*, i.e. 14 syllables in each quarter, called *vasanta+tilakā*: त, भ, ज, ज, ग, ग that is, pattern of long (—) and short (●) syllables: — — ●, — ● ●, ● — ●, ● — ●, —, — (or ●)

4. Compare *Gītā* 11 : 43, "You are the Father of the world of moving and unmoving (*Pitā=asi lokasya cara×a+carasya*)".

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Oh Dear One (*priya*)! Here itself may come down (*ava+tṛ*) your supreme (*adhi*) reign, and your will may be realized (lit. play, *las*) on earth (*bhū*) as it is in heaven (*dyau*).

In the second part (*śloka* 3–6) the praise (*stuti*) of God's Name, Reign, and salvific Will becomes a humble prayer (*vinati*) for food, forgiveness, and liberation. We think of our concrete human situation on earth, of hunger, diseases, enmity, exploitation, and oppression. Together, we ask for bread, enough for the day, so that each day we may trust for tomorrow. It means also that we are ready to share "our" means of living, that we work honestly and in all dignity. Knowing, however, our weakness, the sins we commit every day, we pray for forgiveness, and express also our readiness to forgive others the wrong they have done to us. Our path is still beset with temptations; we find it so difficult, alone, to cross the ocean of the "world". Hence, we beg for protection and deliverance, so that we may not fall into despair, and also keep faith in one another[5]. Being safe from the personified Evil One, we will avoid causing evil of any kind and also help others to liberate themselves from all evil. Thus, we will, indeed, live as children of the Father, in love, justice, and peace.

(3) त्वं नः प्रयच्छ ननु भोजनमद्य भोज्यम् ।	*Tvaṁ naḥ pra+yaccha nanu bhojanam–adya bhojyam,*
आवश्यकं भवतु यत्खलु जीवनाय ।	*āvaśyakaṁ bhavatu yat–khalu jīvanāya.*

Be pleased (*nanu*) to give (*pra+dā*) us the food to be eaten today, which is really (*khalu*) necessary for life.

(4) अस्माकमप्यखिलदोषगणस्तथैव	*Asmākam–api=akhila+doṣa+gaṇas–tathā×eva,*
यो ऽस्माभिरत्र विहितः खलु तं क्षमस्व ।	*yo (a)smābhir–atra vi+hitaḥ, khalu taṁ kṣamasva,*

Even all our amount of fault (*doṣa*) exactly so really forgive (*kṣam*) it, which was here committed (*vi+dhā*) by us,

5. Compare with the daily prayer of the Jains, "May Lord *Jinendra* bestow peace on the land, the nation, the city and the State, and welfare on all the citizens; may the rulers and administrators be strong, law-abiding and pious; the rains be timely and adequate; may all diseases and ailments disappear; may no one in the world be affected with famines and scarcity, with theft, loot, plunder and devastation or with epidemics, even for a moment" (quoted in *Way to Peace, op. cit.*, p. 67).

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(5) कुर्मः क्षमां वयमपीह यथा ऽपरेषाम् — *Kurmaḥ kṣamāṁ vayam–api=iha yathā (a)pareṣām*

दोषस्य तस्य विहितो बहुशो ऽपि यस्तैः । — *doṣasya tasya, vi+hito bahuśo (a)pi yas–taiḥ.*

as we also bestow forgiveness here (*iha*) to others (*apara*) of that fault, which is even often committed by them.

(6) त्रायस्व नः प्रखरघोरपरीक्षणेभ्यः — *Trāyasva naḥ; prakhara+ghora+parīkṣaṇebhyaḥ*

संरक्ष नश्च दुरितानि विधाय दूरम् ।। — *saṁ+rakṣana ś–ca, duritāni vi+dhāya dūram.*

Save (*trai*) us; from sharp and terrific temptations (*parīkṣaṇam*) protect us as well, keeping evils (*duritam*) far away (*dūram*).

The final petition of the *Guru*'s Prayer to the Father corresponds to an ancient invocation from the *Yajur+veda* 30 : 3, "God, Source of all happiness, wipe off all our evil propensities (*duritāni*), and provide us with resources that bring universal bliss". And to complete this imploring adoration (*upāsanā+mantra*) we make a total surrender to the Absolute, represented by a prolonged vibration of the sacred "OM", which pervades the universe as well as our inner being and fills us with a threefold peace (*śānti*) in body (*ādhi+bhautika*), mind (*ādhi+daivika*), and soul (*ādhi×ātmika*).

"ॐ" ।। विश्वानि देव सवितर्दुरितानि परासुव ।
यद् भद्रं तन्न आसुव ।।
"ॐ" ।। शान्तिः शान्तिः शान्तिः ।।

Oṁ! *Viśvāni, Deva Savitar–, duritāni parā+suva;*
yad bhadraṁ tan–na ā+suva.
Oṁ ! *Śāutiḥ, śāntiḥ, śāntiḥ . . .*

OM ! O God and Father (*Savitā*), remove (*parā+sū*) all evils;
what is beneficial confer (*ā+sū*) it to us.
OM ! Peace, peace, peace . . .

In this way, our attentive homage (*dhyāna+stuti*) to the all-merciful Father is a fitting introduction to the recitation of the *Upadeśāmṛtam*, so that it may truly be an auspicious performance (*maṅgala×ācaraṇam*). By now the reader must have become impatient to start really drinking this nectar, which is being churned by *Karuṇākara* (*amṛta+manthanam*). In fact, it is customary to purify one's lips before reading by sipping water (*ācamanam*), in anticipation, as it were, of quenching one's thirst at the pure water of the *Guru*'s words. . . Listen ! The conch-shell (*śaṅkha*) of the divine Word (*nāda+brahma*) is being sounded. It resounds in the temple of the heart. It awakens also the slumbering community to incarnate the message of universal brotherhood into the concrete socio-economic realities of daily life.

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पाठारंभः

Pāṭha × ārambhaḥ

BEGINNING OF THE READING

"ॐ" तत्सत्

Oṁ ! tat–sat

OM ! THAT IT IS

In an Indian edition of the "*Upadeśāmṛtam*", the reading of the text proper should start with a devout utterance of the sacred monosyllable (*eka × akṣaram*) "OM", which, according to the *Manusmṛti*, is the primeval Being itself (*Ekākṣaraṁ paraṁ Brahma*). "*Brahma*" (in the neuter gender) cannot be described or defined. One can only say "*neti*", "It is not like this (*na=iti*)"; it is the Infinite. Yet, it is not nothingness; it really **is** what it is (*tat sat*)[1], unique without second (*ekam–a+dvitīyam*). The undivided Godhead, however — as *Karuṇākara* also believes, since he remains a strict monotheist — is fullness of Being (*sat*), Self-consciousness (*cit*), and Bliss (*ānanda*). These are not three entitities; for the *Śukla+yajur+veda Īśā × Upaniṣad* maintains that "when one takes Fullness out of Fullness only Fullness remains":

"ॐ" ।। पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।।

Oṁ ! Pūrṇam–adaḥ, pūrṇam–idaṁ, pūrṇāt–pūrṇam–ud+acyate.
Pūrṇasya pūrṇam–ā+dāya pūrṇam–eva=ava+śiṣyate.

OM ! That is the Full (*pūrṇam*), this is the Full;
the Full comes (*ut+añc*) from the Full.
Taking (*ā+dā*) the Full from the Full,
the Full indeed remains (*ava+śiṣ*).

1. R. C. Zaehner comments, "OM — the sacred syllable *par excellence*, the word *akṣara* means both *a+kṣara*, the 'Imperishable *Brahman*', for the 'imperishable' and 'syllable'. The importance attached by the Hindus to this most perfect of all mantras cannot be exaggerated... The meaning of the word in ordinary speech is 'Yes' [we could compare it with the Hebrew *'āmen*, Amen !]: it is the syllable of total affirmation and is therefore aptly associated with the more explicit 'IT IS' [*tat sat*]. It is ... the Word spoken by the Absolute by and through which men can reach the soundless, silent *Brahman* which is its crown and apex" (*The Bhagavad-Gītā*, Oxford, 1975, p. 379). As we shall see later, for *Karuṇākara* the OM sound or the sounded Word reveals that God cannot be an impersonal Abstract. This is the position of the *Gītā* too. "That which is", *Brahman*, the Supreme Self "cannot be understood unless we say — HE IS" (*ibid.*, p. 129). Cf. Exodus 3:14.

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The ineffable depth of God's mystery is, therefore, symbolized in the very pronunciation of the undivided "OM" as a combination of three continuous sounds "A – U – M", which reflect a threefold specification of the one God as Creator (A of *Brahmā*, in the masculine gender), Preserver (U of *Viṣṇu*), and Renovator (M of *Śiva*'s epithet *Maheśa*). Accordingly, God is experienced as a source of being (**a***stitvam*), uplifting (**u***tthānam*), and blessing (**m***aṅgalam*). The Mahārāshtrian saint *Jñāneśvara* holds that "the combination of these three letters A, U, M, forming OM, covers up and comprehends all the truth revealed as Divine Word or Word Absolute"[2]. And he adds immediately, "I, therefore, bow through the grace of the good Preceptor[3], to the primary Seed of the entire universe." Indeed, after the utterance of the sacred syllable (*oṁ*+*kāra*), such a salutation (*namas*+*kāra*, literally "bowing") is most fitting at the beginning of our reading.

"ॐ" ।। सच्चिदानन्दाय नमः । गुरुदेवाय नमः ।।
अथ करुणाकरीयमुपदेशामृतम् प्रारभ्यते ।

Oṁ ! *Sac*+*cid*+*ānandāya namaḥ* ! *Guru*+*devāya namaḥ* !
Atha "Karuṇākarīyam–upadeśāmṛtam" prā+*rabhyate.*

OM ! Obeisance to *Saccidānanda* ! Obeisance to *Gurudeva* !
Here begins *Karuṇākara*'s "Exhortation full of Nectar".

2. *Jñāneśvarī* (*Gītā* commentary), translated from Marāthī by R. K. Bhagwat, Samata Books, Madras, 1979, p. 2. There are many more explanations of the Vedic syllable (*praṇava*) "OM". *Svāmī Parama Arūpī Ānandam* (Abbe J. Monchanin) unhesitatingly adopted the sacred "AUM" in the light of his faith in the revelation of the triune God as Father (*Pitā*), Word or Son (*Putra*), and Spirit (*Ātmā*). He even dedicated his ashram to *Sac*+*cid*+*ānanda* or Holy Trinity. In the Indian Rite Liturgy of the NBCLC, Bangalore, the divine praises start all with "Oṁ ! *Sac*+*cid*+*ānanda*+*svarūpāya namaḥ* !" instead of the customary "Glory be to the Father, the Son, and the Holy Spirit".

3. In fact, *Jñāneśvara* makes an invocation (*āvāhanam*) to *Gaṇeśa*, the remover of obstacles, portrayed with the head of an elephant, as a symbol of immense wisdom. Tradition goes that he acted as secretary to the sage *Vyāsa*, when he composed the *Mahābhārata*. The composition and editing of a text is not felt to lessen its sacredness ! *Karuṇākara* also is a faithful scribe of the *Guru*'s tradition.

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सम्बोधनम्

Sam+bodhānam

ADDRESSING THE READERS

In his " Guide to Life " (*Upadeśa×amṛtam*) the amiable nonagenarian, *Maharṣi Karuṇākara*, who had such an unforgettable experience of divine mercy (*karuṇā*), addresses all people without distinction as " dear ones " (*priya*) — not so much because many of them were his own beloved ones (*priya+jana*), whom he had " begotten " (*jan*) through his teachings, but because he considered all equally to be dear " people of God " (*Hari+jana*).

The letter, in the form of a sermon, was probably occasioned by a certain tepidity and indifference in the fervour and life-style of the disciples. They would easily fall prey to ambitious leaders and mongers of novelties. Hence, as an elder disciple, *Karuṇākara* is very much concerned about them; his writing is an admonition to all those who adhere merely to the knowledge (*jñānam*) of traditional principles, without walking painfully on the path (*mārga*) to freedom. Indeed, we easily claim to be practising some union (*yoga*, literally " yoking ") with God, while living in disunity (*vi+yoga*) with our fellow-beings. We give in to worldly passions, yet rationalize our sinful behaviour as if we were not touched by our evil *karma* (the residue of our actions).

[1][प्रिया जनाः सम्प्रति पत्रमेतद्	[*Priyā janāḥ* ! *Samprati patram–etad*
लिखामि युष्मांश्च विभावयामि ।	*likhāmi, yuṣmāṅś–ca vi+bhāvayāmi*
प्रभोः प्रभूतं हि तमेव शब्दं	*Prabhoḥ pra+bhūtaṁ hi tam–eva śabdaṁ,*
यो दिव्यरूपेण पुरा रराज ।।]	*yo divya+rūpeṇa purā rarāja.*]

[Dear people (*jana*) ! This present letter
I am writing (to you), and I make you perceive (*vi+bhū*)
that very Word (*śabda*) brought forth (*pra+bhū*) by the Lord (*Prabhu*),
which previously (*purā*) shone (*rāj*) in splendid (*divya*) form (*rūpam*).]

1. Headings and bracketed words are explicitations by the translator, not found in the original Greek text. *Śloka*-s are numbered according to the verse-numbering found in the critical text-editions of 1 John. Hence, the additional " address " has no number.

According to classical Sanskrit prosody each stanza (*vṛttam*) is composed in the meter of *triṣṭubha*, i.e. 4 quarters (*pāda*) of each 11 syllables. The quarter verses are usually in the subform (*upa+jāti*) of twice an *upendra+vajra* ज, त, ज, ग, ग (namely: ● — ●, — — ●, ● — ●, —, — or ●) followed by twice an *indra+vajra* त, त, ज, ग, ग (namely: — — ●, — — ●, ● — ●, —, — or ●).

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Thus, the readers (after two generations, for *Karuṇākara*'s contemporary readers; but, for us, after two millennia !), who may slowly have lost sight of the concrete love shown by the *Guru*, are reminded of what had been perceived originally in the perception (*vi+bhāvanam*) of the early disciples: the Word (*śabda*) spoken in God's name was not an abstract message, but a communication of Life, communicated through the very life of the *Guru*.

Without imposing his views[2], *Karuṇākara* suggests forcefully what was the strongest conviction and lived experience of the initial group of disciples. In other words, it is not enough to believe that *Guru Mukunda*[3] is a God-sent, divinely anointed and appointed " Bringer of Salvation " (*mukuṁ+dā*) in some heavenly realm. One has to accept his humble birth as a human child (*bāla*) and his ugly crucified form (*a+rūpam*[4]) as the *avatāra* of God's mercy; and, by imitating his love for the lowly, the lonely, the ignorant, the ignored, the depressed, and the oppressed, one should counter sinful *karma* by selfless action. " For the man whose work is pure attains indeed the Supreme " (*Gītā* 3 : 19).

2. Reading the Letter from an Indian viewpoint *Svāmī Raṅganāthānanda* pleaded "to release the Christ-spirit from the shackles of a narrow sectarian creed in which it has been stifled for centuries " (*The Christ we Adore*, The Ramakrishna Mission Inst. of Culture, Calcutta, 1955).

3. A friend in Benares wrote to the author, " Congratulations for the Indianization of St. John's Epistle ! But I was simply struck by the coincidence (is it just that ?) of Jesus' name as *Mukunda*, who is no other than Krishna or Vishnu . . . It is simply revealing ! If you give a little thought, you will find that the Christ-consciousness, according to my line of gurus, is no other than the *kūṭastha caitanya*, whose seat is in the point between the eyebrows and the forehead. So, Christ and Krishna are synonymous — Krishna who is present in every atom of the universe. Jesus and *Yādhava* — these two persons embodied the Christ- or *Kūṭastha*-consciousness in them. And Krishna is no other than an incarnation of Vishnu — the Sanskrit meaning of *Viṣṇu* again is that which resides in everything ! . . . I am convinced that Christ knew certainly secret *yoga prāṇāyāma* techniques . . . " (Svapan Dāsamāhāpātra, 9-12-84).

4. There is a subtle play of words in the translation. The last line of the address says that the Word " previously shone in splendid (or divine) form (*divya+rūpeṇa*) ", but the last expression could be de-composed differently, namely " *divi=a+rūpeṇa* ", meaning " which previously in the sky (*divi*, when lifted on the Cross !) shone in ugly form (*a+rūpeṇa*, in the humble human form of a rejected *Guru* !) ". Yet, this humiliation was transformed into a glorious exaltation.

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1 : 1–4

प्रस्तावना

Prastāvanā

INTRODUCTION

जीवनस्य मूलसन्देशं प्रति शिष्याणां ध्यानाकर्षणम्

Jīvanasya mūla+sandeśaṁ prati Śiṣyāṇāṁ dhyāna×ākarṣaṇam

DRAWING THE DISCIPLES' ATTENTION TO THE ORIGINAL MESSAGE OF LIFE

Karuṇākara's exhortation is framed within introductory verses 1 : 1–4 and concluding verses 5 : 13–21. Both sections contain an appeal to enter into the deepest sharing of "Life" (*jīva* or *jīvanam*). In the prologue divine Life is seen in its concrete manifestation, as it is offered to mankind in the love-message of the *Guru*; and in the epilogue eternal Life is, as it were, seen in its return to its very Source, taking along the whole of transformed humanity into the Heart of God! In between, the great lesson is about community living. If "Life" in God is perfect unity in complementarity, then divided humanity should strive after reunification in "communal" harmony and universal peace. The introduction (*pra+stāvanā*) brings out this double dimension of fellowship: its first part (1 : 1–2) recalls the foundation of fellowship, through the manifestation of God's Word; its second part (1 : 3–4) points to the consequence, in the upbuilding of fraternal communion.

(1 : 1–2)

शब्दब्रह्मणः प्रादुर्भावः

Śabda+brahmaṇaḥ prādur+bhāvaḥ

MANIFESTATION OF THE ABSOLUTE WORD

The Absolute Being (*Brahma*) remains an unfathomable mystery, which can be but imperfectly conceived as fullness of Existence, Self-consciousness, and Bliss (*sac+cid+ānanda*). Within the unmanifested Divine Absolute, the seers have imagined that there must be something of an unheard, unhearable self-utterance of Love. This inner Word (*Śabda+brahma*) should, then, be the primordial speech-sound, the ultimate reality behind all divine communications. *Karuṇākara* believes that it has, indeed, been manifested. With other disciples he experienced its presence in the *Guru*, the very echo of the eternal Word. But the

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next generation of disciples, though accepting the message, may not feel any more its concrete impact and be satisfied with some vague spiritual ideals. Therefore, in the opening verse, *Karuṇākara* returns straightaway to the initial experience.

1 : 1 यस्त्वादिकालात् खलु विद्यते स्म
यश्च श्रुतो ऽस्माभिरहो स्वकर्णैः ।
दृष्टः स्वनेत्रैरवलोकितश्च
स्पृष्टः स्वहस्तैरपि यश्च कामम् ।।

Yas–tu=ādi+kālāt khalu vidyate sma,
yaś–ca śruto (a)smābhir–, aho !, sva+karṇaiḥ,
dṛṣṭaḥ sva+netrair–ava+lokitaś–ca,
spṛṣṭaḥ sva+hastair–api yaś–ca kāmam,

Which, however (*tu*), from the initial period (*ādi+kāla*) was verily (*khalu*) present (*vid* with *sma*, denoting past tense)
and which was heard (*śru*) by us — oh wonder (*aho*) ! — by our ears,
was seen (*dṛś*) by our eyes and contemplated (*ava+lok*),
and which was even (*api*) touched (*spṛś*) by our hands, no doubt (*kāmam*),

1 : 2a दिव्यः स शब्दः परमात्मजीवः
इत्थं पुरास्माभिरिहानुभूतः ।
परं यदा स प्रकटी बभूव
दृष्टं तदास्माभिरमुष्य रूपम् ।।

divyaḥ sa Śabdaḥ Parama×ātma+jīvaḥ !
Itham purā=asmābhir–iha=anu+bhūtaḥ.
Param yadā sa prakaṭī babhūva,
dṛṣṭam tadā=asmābhir–amuṣya rūpam.

this was the splendid Word (*Śabda*)[1], the Life (*jīva*) of the supreme Self (*Ātmā*) !
Thus formerly (*purā*) by us here on earth (*iha*) it was experienced (*anu+bhū*).
When it fully (*param*) became manifest (*prakaṭī bhū*),
then its (*amuṣya*) form (*rūpam*) was seen by us.

1. Note that *śabda* (word) is masculine in Sanskrit, as in Greek (*logos*); but the combination *śabda+brahma* is neuter. According to the *Maitrī×Upaniṣad* 6 : 22 "*Brahma* is of two kinds, the *Śabdabrahma* and the other beyond it. When a person has become well versed in the *Śabdabrahma*, he reaches the *Brahma* which is beyond it." The *Taittirīya×Upaniṣad* assumes that the *Brahma* can be manifested: "You are verily the visible *Brahma* (*tvam–eva pratyakṣam Brahma=asi*)", and the *Maṇḍuka×Upaniṣad* affirms the distinction between the Absolute *Brahma* and the personal God (*Īśvara*). Yet, this distinction is only apparent. S. Radhakrishnan says, "Even to reach the status of the Indefinable Absolute whose status goes beyond the cosmic manifestation, we have to offer our whole personality to the Supreme. Even the supracosmic condition of the Eternally Unmanifest can be won through *bhakti* or devotion. By union with Him of our whole conscious being, we reach the perfect consummation. The supreme abode of the personal God, *Īśvara*, is *Parabrahma*, the Absolute" (*The Bhagavadgītā*, Blackie House,

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The inner Word of God is without beginning (*an+ādi*). Yet, through the mysterious plan of divine Love, when uttered within the world which it produced, it assumed all the concreteness of time, place, and person. Thus it was believed by the early disciples. What a wonderful, Life-giving manifestation this must have been! *Karuṇākara* enthusiastically refers to this "beginning" (*ādi+kāla*), when they experienced the loving appearance of the *Guru*. They heard his sweet voice and were seduced by the good-news tunes of his flute. They saw his comely face, the assuring smile on his lips, and they touched his feet for healing. Yet, the readers had to be reminded that it was a very sensible, fully human, down-to-earth event, which included the thorns and the nails of the crucifixion! The *Guru* should not be mystified. Spiritual growth does not consist in self-centred suppression of the bodily senses (*indriyam*), but in their control and purification by hearing–seeing–touching the *Guru*.

The *Guru*'s physical presence, however, is no longer required; for by the interior sense (*jñāna*×*indriyam*) of faith and through contemplation with devotion (*bhakti*), the readers can actually share the same experience. Time and place do not separate us from the *Guru*, as it is symbolically narrated in the *Śrīmad-Bhāgavatam* 10 : 82. *Govinda* (*Kṛṣṇa*) told the playful cowherd-maids (*gopī*), who would not let him go, to return home, since in faith they would be even more closely clinging to their Beloved. Then, the milkmaids gave themselves up to whole-hearted absorption in him, and prayed: "May Thy lotus feet be ever present before our minds, though we are caught up in the cares of the domestic life". Thus, we can let divine Love flow unto us so that it becomes an inner force for concrete involvement in earthly reality. By his merciful form (*karuṇa+rūpam*), by his affectionate words and healing touches, the *Guru* shows us the way to try daily again to give concrete shape to ideals of universal charity, justice, and peace.

Still, in all its humane approachability, the Word in the world expresses the very essence of the supreme Soul (*Parama*×*ātmā*), so that it can really communicate the eternal and holy Life (*jīva*) of God. Being its very manifestation (*ananta+jīvana+svarūpa*) God's Word can transform us, weak human beings (*jīva*×*ātmā*), and make us true children of God. Such was the conviction of *Karuṇākara*. And, as a personal witness, he proclaims that the Word of Life truly

Bombay, 1976, p. 234). "Hidden in all things the *Ātmā* does not shine forth (*na prakāśate*); but it is perceived by subtle seers by means of their fine subtle intelligence" (*Kaṭha*×*Upaniṣad* 3 : 12). Yet, because of loving devotion, it is better to be at the service of the Manifested Form than merely to meditate on the Unchanging Unmanifest (cf. *Gītā* 12 : 2).

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appeared in the *Guru*. However, this did not cause any change or decrease in God's essence: before and after, God remains always Life-giving Love. The *Guru* himself seemed always submerged in a unique relationship to God as his dear Father, whom he taught to call with a simple term of endearment "Dad" (*tāta*), since he considered all to be his brothers (*bhrātā*) and sisters (*bhaginī*). Therefore, a change has to take place in us, who, converted to the common Father, learn to live as brother- and sister-disciples (*eka+gurū*)[2].

1 : 2b तत्साक्षिणस्तु प्रभवाम वक्तुं	*Tat+sākṣiṇas – tu pra+bhavāma vaktuṁ*
यच्छाश्वतः सो ऽस्ति पवित्रजीवः।	*yac–chāśvataḥ so (a)sti pavitra+jīvaḥ.*
ताते विलीनः स पुरा च पश्चाद्	*Tāte vi+līnaḥ sa purā ca paścād,*
अस्माकमग्रे द्युतिमान् बभूव ।।	*asmākam–agre dyutimān babhūva.*

Being its witnesses (*sākṣī*), however, we are able (*pra+bhū*) to say (*vac*)
that it is eternal (*śāśvata*) holy (*pavitra*) Life.
Being joined (*vi+līna*) to the Father (*Tāta*)[3] before and after, it became resplendent in front of us.

The fact that divine Life, through the *Guru*, has appeared right in front of us — says *Karuṇākara* —, makes it possible to live together in a new brotherly relationship. He writes in name of those who were gathered around the *Guru* himself. But the small circle of initial fellowship cannot but create a widening undulation of love within the sea of humanity. *Karuṇākara* invites all to participate in inner communion with the *Guru*, who is the bond of unity (*aikyam*) and the wellspring of complete happiness (*parama×ānanda*).

(1 : 3–4)

परमानन्दमयाय तदैक्यलाभाय पाठकानाम् आह्वानम्

Parama×ānandamayāya tad+aikya+lābhāya pāṭhakānām āhvānam

CALLING THE READERS TO SHARE THE MOST JOYFUL FELLOWSHIP (*aikyam*)

1 : 3a यथा श्रुतः सो ऽथ यथा दृष्टस्	*Yathā śrutaḥ so (a)tha yathā dṛṣṭas,*
तथैव युष्मानपि तं वदामः।	*tathā=eva yuṣmān–api taṁ vadāmaḥ,*
भवेत यूयं सहभागिनो नः	*bhaveta yūyaṁ saha+bhāgino naḥ*
सायुज्यलाभे खलु चास्मदीये ।।	*sā+yujya+lābhe khalu ca=asmadīye.*

2. Literally, "having the same *Guru*", in dual form. Similarly, the dual "*bhrātarau*" means both brother and sister.

3. The address to God as a Father is found in the oldest prayers of mankind. For instance, *Ṛg+Veda* 1 : 1 : 9 reads: "Be of easy approach to us, even as a Father (*Pitāiva*) to his son (*sūnave*). Do Thou, O Self-effulgent Lord (symbolized by *Agni*, the Fire), abide with us and bring blessings to us." In the *Yajur+Veda* 37 : 20 the worshipper is asked to pray: "O Lord, Thou art our Father, do Thou instruct us like a father".

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As it was heard and (*atha*) as it was seen,
in that very way to you also we tell (*vad*) it,
that you may become sharers (*saha+bhāgī*) with us
in also obtaining that intimate communion (*sā+yujyam*) of ours.

The term *sā+yujyam* (con-junction) is normally used to describe the final state of liberation (*mukti*), when the soul is fully joined to God. But it is prepared by a long process of purification, while the *yogī* or *yoginī* aspires to be one with the real Self. " Always joining (*yuñjan*) the self [to the Self], with his mind controlled, the *yogī* attains to the peace which has *nirvāṇa* as its end and which subsists in Me " (*Gītā* 6 : 15). Except for the strict monistic view, the intimate union of the soul with God, even at the ultimate stage, is not conceived as a oneness in identity. According to the principles of the *Śaiva Siddhānta*, the soul never loses its individuality. " The assertion that by the meditation ' I am *Śiva* ' (*Śivo* (*a*)*ham+asmi*) the soul becomes *Śiva*, is to be understood in the sense that it becomes like *Śiva* (*Śiva iva bhavati*) and not identical with *Śiva* (*Śiva eva bhavati*) "[4].

Moreover, the *sāyujyam* envisaged here is also a communion in the horizontal dimension of togetherness (*sāṅgama, sāhacaryam, sāhyam*). It blossoms into a radical sharing, when freely and joyfully everything is held in common, after the example of the primitive community of disciples (Acts 2 : 44). But, again, this is not an indistinctive fusion, for it presupposes a union of hearts with respect for each one's personality, as it is beautifully expressed in the final Rigvedic wishful chant, " Let your steps be directed towards one goal (*saṅ+gacchadhvam*), let your speech be common (*saṁ+vadadhvam*) . . ., let your assembly (*samitiḥ*) be united, let your minds be of one accord, and let your hearts be joined together " (*Ṛgveda* 10 : 191 : 2–3).

The fellowship visualized by *Karuṇākara* is, therefore, no depersonalized egalitarianism; neither is union with God an individualistic self-realization. The community of the *Guru* is a blessing descending from God, embracing all men, and re-ascending to God.

1 : 3b-4 सङ्गो हि तातस्य च तत्सुतस्य
प्राप्तो ऽभिषिक्तस्य मुकुन्द नाम्नः ।
तदेव पत्रे ऽत्र लिखामि यस्माद्
वयं समानन्दपरा भवेम ।।

Saṅgo hi Tātasya ca tat+Sutasya
prapto (*a*)*bhi+ṣiktasya*, ' *Mukunda* ' *nāmnaḥ*.
Tad–eva patre (*a*)*tra likhāmi, yasmād*
vayaṁ sam+ānandaparā bhavema.

Fellowship (*saṅga*) with the Father (*tāta*) and his Son (*suta*),
the Anointed One, " *Mukunda* " by name, is obtained.
About this now I am writing in the letter, so that
we may become partners in a common joy (*sam+ānanda*).

4. C. VALIAVEETIL, *Liberated Life*, Dialogue Ser. 1, Madurai, 1980, p. 133.

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Karuṇākara cannot imagine any "*yoga*-exercise" which is not an act of sharing with fellow-disciples, as a real *saṁ+yoga*[5]. Association (*saṅga*)[6] with the Guru cannot but create fellowship (*saṅgha*). So much so, that followers of the enlightened *Śākya+muni* (the *Buddha*) understood recourse (*śaraṇam*) to the "church" or community (*saṅgha*) to be a pre-condition of all progress on the Noble Path. Saint *Tulasīdāsa*, at the beginning of the *Rāmāyaṇa*, praises association with good people (*sat+saṅgati*), even before he extols the name of *Śrī Rāma*.

Yet, for *Karuṇākara*, such unification has its deepest source in the way the *Guru* is himself united to the Absolute Self: it is because a unique relationship of Sonship towards the dear Father (*Tāta*) is manifested in the *Guru*, that disciples can be united in fraternal relationship, as sons and daughters (*suta* and *sutā*) of the same God. Indeed, *Karuṇākara* believes that the *Guru* was appointed and sent from God for this very purpose of mediation, to bring reconciliation between individuals and groups, to bridge all differences and lead all men back to the common Father. The *Guru*, therefore, is seen as fulfilling the role of God's "Anointed One" (*Abhi+ṣikta*) for the sake of his people, in order to shepherd them with loving care (as king), to sacrifice himself for them in total self-surrender (as priest), and also to herald to them a message of hope (as prophet). In fact, the noun "*abhi+ṣeka*" (anointing) conveys this triple area of meaning: it refers first to the "unction" at the ceremony of royal coronation; then, to the "sprinkling" in the rite of consecration of an object of worship; thirdly, to the "ablution" or "bathing" as a preparatory purification for meditative study or as a real initiation. It will be explained later on in this letter (see 5 : 5–6) how the *Guru* was especially manifested as a truly "Anointed

5. Literally "con-joining". Such "conjunction" with others is considered here as an ideal to be striven after (*śreya*), whereas in the *Yoga+sūtra*-s of *Patañjali*, *saṁ+yoga* is used in the sense of entanglement of the self in material things, and therefore to be avoided (*heya*) by the *yogī*, who should endeavour to attain perfection in "isolation" (*kaivalyam*). Also the *Bhagavad+gītā* adopts this philosophical sense: "This he should know what is meant by *yoga*: the unlinking of the link with suffering (*duḥkha+saṁyoga+viyogam*)". R. C. Zaehner calls this definition of *yoga* purely Buddhistic. "From the standpoint of the timeless and deathless, that is, *Nirvāṇa*, all phenomenal existence has the three marks of transience, suffering, and insubstantiality (i.e. it has no 'self'). The realm of becoming is the realm of *Māra* (the Devil who is at the same time Death) and the senses themselves are *Māra*; but it is the contact, the linking of sense to object of sense that is really the cause of bondage" (*The Bhagavad-Gītā*, Oxford, 1975, p. 229).

6. Also the term *saṅga* (joining, meeting) has a philosophical sense of "attachment to worldly things". See *Gītā* 2 : 62, "From attachment (*saṅgāt*) arises desire".

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One" (Messiah or Christ)[7] at the moment of his "bath" in the Jordan (the Hebrew name of the river means "flowing down", *Sruti* in Sanskrit[8]), because from then on he started preaching and teaching; then also, at the time of his sacrificial death on the Cross, which was like his priestly "consecration"; and, again, when he was believed to have risen victoriously in order to be, so to speak, "enthroned" in heaven. Hence, the title *Abhiṣikta* is most appropriate for the *Guru*, in view of its threefold functional connotation.

The personal name of the *Guru* "*Mukun+da+deva*" (literally "salvation-giving-God") is also no casual result of his *nāma+karma* after birth. It corresponds perfectly, as explained earlier, to the original meaning of "Jesus"[9]. *Karuṇākara* does not feel shy to claim and proclaim that God's gracious gift of salvation is freely offered to all, as he experienced it in the *Guru*. It implies a total liberation from the bonds of sinful *karma* and spiritual death, as will be explicitly stated at the end of the *Upadeśāmṛtam*. It is, therefore, by trust in that Name, says *Karuṇākara*, that we, sinners, can enter into union with the Father and into fellowship with the brethren. Therein lies fullness of joy (*ānanda*). Though the word "joy" occurs nowhere else in the Epistle — only here in the introduction (1 : 4) — , the promise of this deepest joy permeates the life of discipleship at all stages. For, "the devout one rejoices (*nandati*) in this world and also in the next world he rejoices" (*Dhamma+pada* 1 : 18)[10]. It is, however, a common joy (*sam+ānanda*), in which all are invited to partake. The *Upadeśāmṛtam* elaborates this call to joyful communion at three levels, according to the three major parts in which the whole exhortation can be divided. The first level is that of general behaviour. It teaches us *karma+mārga* in the footsteps of the *Guru*. Fellow followers will, subsequently, be brought to the depth of *jñānam* (part II) and the height of *bhakti* (part III).

7. It was shown earlier how the original Hebrew "*Māšīaḥ*" and the Greek translation of the title "*Ḥristos*" both mean "anointed". The verbal root *abhi+sic* means properly "to sprinkle". It happens that the very noun *guru* may be derived from a verbal root *gṛ*, which also means "to sprinkle".
8. From the root *sru*, to flow — see also other words for stream: *srava*, *sravanti*, *sarasvatī* !
9. The Hebrew "*Yehō+śūac*", or in its short form "*Yē+śūac*", means "the Lord (is) saving".
10. Yet, Lord *Mahāvīra* remarks laconically, "All creatures on earth look for happiness outside themselves, but true happiness must be sought inside the depth of one's own heart".

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1 : 5–2 : 28

प्रथमं प्रकरणम्

Prathamaṁ Prakaraṇam

FIRST PART

प्रभोः प्रकाशे चलनात्प्रभोः सायुज्यसाधनम

Prabhoḥ prakāśe calanāt–Prabhoḥ sā+yujya+sādhanam

WALKING IN THE LORD'S LIGHT (*Prakāśa*) IS THE MEANS OF COMMUNION WITH THE LORD

One cannot pretend to live in communion with God, while acting contrary to the very communication he has made of his Love. God's Light has to be mirrored in our lives. Fire is not lit from iron. Elements which do not agree cannot be melted together. If God is Light (*jyoti*), then his children have also to be luminous (*jyotiṣmān*) in heart and mind. If God shines forth with all the effulgence (*pra+kāśa*) of his Love, then they too should avoid all works of darkness and proceed on the bright path of love. " When a person has become united (*yukta*), he sees the essence of *Brahma* by his own essence, shining like a light (*dīpa*) ", says the *Śvetāśvatara×Upaniṣad* (2 : 15). But, in order to attain this perfection the *yogī* or *yoginī* has to take the proper means of attainment (*sādhanam*).

At the beginning of each major section the author announces its theme, by bringing out one aspect of God's Being (1 : 5; 2 : 29; 4 : 7–8). Thereby he is not just enunciating a principle, but giving a means to guide us and examine ourselves: by telling us how God is, he tells us how we have to be, if we want to be in communion with him, by living in fellowship with one another.

(1 : 5)

प्रथमः सिद्धान्तः

Prathamaḥ Siddhāntaḥ

FIRST THEMATIC PRINCIPLE

स्वयंप्रकाशमानं हि परं ज्योतिः स ईश्वरः

Svayaṁ+prakāśamānaṁ hi Paraṁ Jyotiḥ sa Īśvaraḥ

GOD IS SELF-REVEALING SUPREME LIGHT

God is supreme Light (*paraṁ jyotiḥ*)[1], shining by himself within himself; but he is also light-giving, revealing himself (*svayaṁ+prakāśamān*

1. Note that *jyoti* is neuter in Sanskrit, as in Greek " *phōs* ".

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has both the intransitive and transitive meanings). Besides God there can be no true light. "Darkness was in the beginning hidden by darkness", says the vedic hymn of creation (*Ṛg+veda* 10 : 129 : 3). But Light pierced darkness. The very first Word of God was to create Light. *Karuṇākara* believes that a new creative Word of self-revealing Love was spoken in the bright splendour of the *Guru*'s appearance.

1 : 5 कर्णे कृतं यत्खलु देवपुत्रात्	*Karṇe kṛtaṁ yat-khalu Deva+putrāt*
तदेव युष्मानपि सन्दिशामि ।	*tad-eva yuṣmān-api sandīśāmi*:
ज्योतिः स्वरूपः स महेश्वरो यद्	*jyotiḥ svarūpaḥ sa Mahā×īśvaro, yad*
न चान्धकारस्य लवो ऽपि तस्मिन् ॥	*na ca=andhakārasya lavo (a)pi tasmin.*

What has really been brought to our ears from God's Son (*deva+putra*),
that very thing I announce to you also :
the great God is Light itself, because there is
not even a fragment (*lava*) of darkness in him.

The Sanskrit word for God "*deva*" implies the idea of heavenly brightness[2]. Being "Son of Brightness", sent by God, the *Guru* manifested the full clarity of God's Love and, thus, became himself Light for the world. Hence, it is not by philosophical speculation that *Karuṇākara* concludes that God is fully Light, "who by his power of light affords light to all lights" (*Dakṣiṇamūrtti Stotra*, 10)[3]; but, he experienced it in the appearance of the *Guru*. The holy light in the eyes of the *Guru*, in his every word and act, made his disciple understand the fullness of divine Light, without any stain of darkness. And, o wonder!, this unapproachable Light shone forth in the *Guru*, to remove all our darkness. It is, therefore, the great goodness of God (*mahā×īśvara*) which is Light for us. And through the grace of the *Guru*, who is the great Son of Light (*deva+putra*), we can become children of Light ourselves.

2. The Latin "*deus*" has a similar connotation. The Greek name of the great sky-god "*Zeus*" (originally dieus) is connected with the same root, meaning brightness, found in the Sanskrit *dyau* (sky), *dyuti* (light) and *jyoti*. The Greek "*Theos*" is rather derived from an Indo-European root "*dhes*", meaning to ordain (Sanskrit "*dhā*"). The Sanskrit word "*īśvara*" denotes power, like the Hebrew "*'ēl*" (Arabic Allah).

3. The *Śvetāśvatara×Upaniṣad* refers to "the only One God, hidden in all things (*eko devaḥ sarva+bhūteṣu gūḍhaḥ*) . . . yet, when he shines, everything starts shining after him (*tam-eva bhāntam-anu+bhāti sarvaṁ*); this whole world is resplendent by his splendour (*tasya bhāsā sarvam-idaṁ vi+bhāti*)" (6.11.14).

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The thematic principle (1 : 5) is further spelled out in three subsections (1 : 6–2 : 2; 2 : 3–11; 2 : 12–28). The Light of the *Guru*, which illumines our path, should help us to avoid all works of darkness. This is the first requirement of communion with God, who is Light.

(1 : 6–2 : 2)

प्रथमः उपखण्डः

Prathamaḥ Upa+khaṇḍaḥ

FIRST SUBSECTION

शुद्धचित्तेन पापानि वर्जनीयानि सर्वदा

Śuddha+cittena pāpāni varjanīyāni sarvadā

SINS (*pāpam*) ARE ALWAYS TO BE AVOIDED WITH PURE MIND

[दिव्यप्रकाशेन सहैक्यभावम्	*[Divya+prakāśena saha×aikya+bhāvam*
ईहामहे चेन्न प्रवर्त्तितव्यम् ।	*īhāmahe cen–, na pra+varttitavyam*
पापान्धकारे तु कदापि नूनम्	*pāpa×andhakāre tu kadāpi nūnam;*
सदा प्रकाशे च प्रवर्त्तितव्यम् ।।]	*sadā prakāśe ca pra+varttitavyam.]*

[If (*ced*) we desire (*īh*) common oneness (*aikyam*) of mind with
the divine Light (*prakāśa*), then we should never (*na kadāpi*)
proceed (*pra+vṛt*)
in the darkness of sin at all (*nūnam*);
but we should always proceed in the Light.]

We have to live in this world and be actively involved within it (*pra+vṛtti*); but there has also to be dis-engagement (*ni+vṛtti*). Work is to be done with renunciation, or, as the *Īśā×Upaniṣad* succinctly puts it, "Abandon, and then enjoy (*tyaktena bhuñjīthāḥ*)", — because everything belongs to God who gives it. The whole *Gītā* teaches this selfless activity, without attachment and without desire for the fruit of one's action. What we should desire, however, is oneness with the divine Light, because "He who meditates on the Highest Person symbolized by OM, becomes one with the Light. Just as a snake is freed from its slough, so he is freed from his sins" (*Praśna×Upaniṣad* 5 : 5)[4]. "Sin" (*pāpam*) is not just an inadvertent transgression of some impersonal law; but it is real evil action, committed in full responsibility

4. See also *Kaivalya×Upaniṣad*, "Do Thou, o Lord, teach *Brahma+vidyā*, the most excellent, always resorted to by the righteous, quite hidden, by which the wise man ere long shakes off all sin (*sarva+pāpam*) and reaches the supreme Spirit, greater than the great". And the *Manu+smṛti* affirms, "By the fire of knowledge the knower burns all sin (*pāpam sarvam*)".

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against the self-revealing Goodness of God. It is not just the unconscious result of anyone's wicked deeds clinging to the soul. Sin is not merely accidental, neither is it an unavoidable necessity. Really serious sin proceeds from the core of an independent human being, in all consciousness (*cit*); yet, " sins " (*pāpāni*, in the plural) are often due to our weakness, without distorting our basic goodwill (*su+cittam*). Hence, in all sincerity, we should continue to avoid all evil and never step into the black darkness of sin. For " Hell is darkness; falsehood is the form of darkness (*an+ṛtaṁ tamaso rūpam*), and by darkness one is taken down " (*Mahā+bhārata, Śānti+parva*).

(1 : 6–10)

त्रिगुणं दृढवचनम्

Tri+guṇaṁ dṛḍha+vacanam

Triple strong assertion

The author divides and subdivides his sermon-like letter into tripartite repetitions. This characteristic style is also found in some minor sections. At the beginning we find three contrastive assertions: " IF WE SAY " such and such a thing (1 : 6.8.10), then the truth of our saying will depend on our doing. Similarly, at the end of the epistle, a triple certitude is expressed: " we know " such and such a thing (5 : 18.19.20), because of our true communion with God. In the first assertion the contrast between words and deeds is as follows:

1 : 6 पापान्धकारे ऽपि च संचरन्तो
वयं प्रभोः स्मः सहयोगभाजः ।
इत्थं यदा वः कथयाम गर्वाद्
मृषा वदामश्च मृषा चरामः ॥

Pāpa×andhakāre (a)pi ca saṁ+caranto,
' Vayaṁ Prabhoḥ smaḥ saha+yoga+bhājaḥ ':
itham yadā vaḥ kathayāma garvād,
mṛṣā vadāmaś–ca, mṛṣā carāmaḥ.

While walking about (*saṁ+car*) even in the darkness of sin,
" We are entitled to common union (*saha+yoga*) with the Lord ":
thus IF WE SAY to you out of pride (*garva*),
then we are speaking untruth (*mṛṣā*), we are walking in untruth[5].

1 : 7a किन्तु स्वयं राजति यत्र देवस्
तत्र प्रकाशे यदि संचरामः ।
परस्परं प्रेमपरास्तदा हि
नूनं भवामः प्रभुसत्त्वयुक्ताः ॥

Kintu svayaṁ rājati yatra Devas,
tatra prakāśe yadi saṁ+carāmaḥ,
parasparaṁ prema+parās–tadā hi,
nūnaṁ bhavāmaḥ Prabhu+sattva+yuktāḥ.

5. The Greek reads literally, " we are not doing the Truth (*Satyaṁ na kurmmaḥ*) ".

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But where God (*deva*) himself shines/rules (*rāj*),
if there in that Light we walk about,
then, indeed, we are devoted to mutual love (*prema*),
really we become joined (*yukta*) to the Lord's Goodness (*sattvam*).

1 :7b प्राणार्पणं लोकहिताय कुर्वन्
प्रवाहयामास यदीशपुत्रः ।
रक्तं मुकुन्दस्य हि तत्पवित्रं
संशोधयेन्नः खलु सर्वपापात् ।।

Prāṇa×arpaṇaṁ loka+hitāya kurvan,
pra+vāhayāmāsa yadi=Īśa+putraḥ,
raktaṁ Mukundasya hi tat–pavitraṁ
saṁ+śodhayen–naḥ khalu sarva+pāpāt.

Making an oblation of his life-breath (*prāṇa*) for the good of the world,
if God's Son (*īśa+putra*) made it to flow (*pra+vah*, in periphrastic perfect),
then the holy blood (*raktam*) of *Mukunda*, indeed,
can cleanse (*saṁ+śudh*) us verily from all sin.

Guru Mukunda first *did*, and then spoke. It is because he showed actual love to the fullest extent possible, that he could teach the magnitude of God's Love. But we often say, and don't do. Then our lives are only the expression of false claims. It is not enough to know, to confess, to recite truths about God; our very acts should exhibit, enact, profer God's Truth. Otherwise, it is all untrue speech (*mṛṣā+vāda*), because it is untrue behaviour (*mṛṣā+caryā*). At first, such lying conduct may seem profitable, but its end is self-deceptive. " Only the Truth wins ever (*satyam–eva jayate*), and not un-truth (*na=an+ṛtam*). With Truth is paved the road to the Divine", says the *Muṇḍaka×Upaniṣad*. " On that road walk the *ṛṣi*-s with desires all quenched, to reach the supreme abode of Truth that is God." On the contrary, as the *Dhammapada* expounds, " He who speaks untruth (*musā+vādis* in Prakrit or *mṛṣā+vādī* in Sanskrit) by acting against the one Righteousness (*dhammam*), forfeits heaven and there remains no sin (*pāpam*) which he will leave undone" (13 : 10).

God's Truth is his self-revealing Love. His divine Light has to shine (*rāj*) through us. Our deeds of mutual love will show that we really accept God's self-revelation. The *Guru* did fully incarnate God's Love. What is impossible for us becomes possible through the *Guru*. He shared the last bit of himself, gave away everything, his life-breath and life-blood. If we give up our pride (*garva*) and take refuge at the feet of the *Guru*, nailed to the cross, then his holy blood will purify us from all our sins. This is how *Karuṇākara* experienced God's mercy, the gift of salvation through " *Mukun+da* ". He tells us that divine Goodness (*sattvam*) was fully present in him. The *Guru* will lead us to

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true communion and fellowship (*saha+yoga*). It is by his grace that we can become united (*yukta*) to the Lord himself, our one Father, and to all our brothers and sisters. The second assertion, by contrast, explicitates the need of confessing our helplessness before the Lord of all Righteousness:

1 : 8 न पापमस्मास्विति चेद् वदामस्	"*Na pāpam–asmāsv=" iti ced vadāmas,*
तदा वयं स्वान् खलु वञ्चयामः ।	*tadā vayaṁ svān khalu vañcayāmaḥ,*
नास्मासु सत्यस्य लवो ऽपि चास्ते	*na=asmāsu satyasya lavo (a)pi ca=āste,*
परं वयं पापपरायणाः स्मः ॥	*paraṁ vayaṁ pāpa+parāyaṇāḥ smaḥ.*

IF WE SAY, " There is no sin in us ",
then, no doubt, we deceive (*vañc*) ourselves,
and there resides (*ās*) not even a particle of Truth in us,
but we are completely given over to sin.

1 : 9 स्वीकुर्महे चेदपराधिनो ऽस्मान्	*Svī+kurmahe ced–aparādhino (a)smān,*
स सत्यनिष्ठश्च स धार्मिकश्च ।	*sa satya+niṣṭhaś–ca sa dhārmikaś–ca*
क्षन्तुं प्रभुर्नः सकलापराधान्	*kṣantuṁ Prabhur–naḥ sakala×aparādhān;*
प्रक्षालयेत्सर्वकलङ्कपङ्कम् ॥	*pra+kṣālayet–sarva+kalaṅka+paṅkam !*

If we admit (*svī+kṛ*) ourselves to be offenders (*apa+rādhī*),
then he, the Lord (*Prabhu*), is truthful and righteous (*dhārmika*)
in order to pardon (*kṣam*) us all offences;
may he cleanse (*pra+kṣal*) all muddy stain (*kalaṅka*) !

The whole truth is that we are sinners. By ourselves we cannot claim to be sinless. Even if anyone may have obtained liberation while still living (*jīvana+mukti*), he can only be grateful that the Sun of Righteousness has dawned on him. He still needs the continuous guidance of *dharma*. " If the *jīvana+mukta* transcends the conventions and laws which govern the lives of those who are still under the fetters, it is because he is guided by the light of the Lord's grace and governed by his love... What distinguishes the *mukta* from the non-liberated is his total freedom from all selfishness and from all attachments, and his consciousness of the all-pervading divine presence... His life blossoms forth as the concrete manifestation of the supreme love of God for all men. "[6]

6. C. VALIAVEETIL, *op. cit.*, pp. 175 and 179.

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Hence, *Karuṇākara* maintains that nobody can claim to be sinless in his own right. All righteousness comes from God. If anyone claims to be sinless all by himself, he cuts himself away from the very source of righteousness, and falls away in the deepest pride. This is what also the *Dhammapada* teaches so pointedly, "Don't minimalize sin thinking that it will not affect you; for as little drops of water slowly fill the jar, so the fool, little by little, takes in sin to its full measure" (9 : 6).

Surprisingly, it is not by claiming sinlessness, but by admitting sinfulness, that we experience union with the Merciful Lord. God is faithful (*satya+niṣṭha*) to his own supreme Being (*sat*), which makes him reveal his Truth in Love. Therefore, in all our weakness, we can fully rely on him, place all our trust in him. He holds us up (*dhārayati*), he sets things right for us and makes us upright. Hence, God's *dharma*[7] is no strict justice, in order to punish us; but it is saving righteousness, out of infinite goodness. Left to ourselves, we would sink into the mire (*paṅkam*) of our unrighteousness. Yet, even then, a saving hand is extended to rescue all offenders (*apa+rādhī*) who failed to honour (*ā+rādh*) the sovereign Lord. The hand of God is the *Guru* himself, who in *śloka* 2 : 1b is called *dharma+mūrtti*, the manifestation of "upholding" righteousness.

In the third assertion there is a contrast between what we say about ourselves and what God says about himself!

1 : 10 नाकुर्म पापं त्विति चेद् वदामः	'*Na=akurma pāpaṁ*' *tu=iti ced vadāmaḥ,*
प्रकल्पयामस्तमसत्यनिष्ठम् ।	*pra+kalpayāmas–tam–a+satya+niṣṭham;*
नास्मासु तस्यामृतशब्दसारो	*na=asmāsu tasya=a+mṛta+śabda+sāro,*
यो ऽस्मान् सदा रक्षतु पापतापात् ।।	*yo (a)smān sadā rakṣatu pāpa+tāpāt.*

IF WE SAY, however, "We have not committed sin",
then we imagine (*pra+klp*) him to be untruthful;
not in us is the essence of his nectar (*amṛtam*) Word,
which preserves us always from sin's torment (*tāpa*).

The message heard from the *Guru* is that God is self-revealing Light, that there is no darkness at all in him, and that he wants to enlighten our hearts and light up all dark corners of wilful sin. If we pretend

7. *Dharma* is defined as that by which the individual and society are held up (*dhārayate iti dharmaḥ*).

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to be sinless, we cut ourselves away from the saving Word of the *Guru*. The *upadeśa×amṛtam* of *Karuṇākara*, the disciple, is but the echo of the *śabda×amṛtam* of *Mukundadeva*, the teacher. Through it God tells us that he loves us, as we are, sinners. Shall we make him tell a lie? No, let us welcome the Word of mercy, so that the burning remorse (*tāpa*) within us be quenched by a shower of sweet *amṛtam*.

At the end of the three firm assertions *Karuṇākara*, therefore, softens his voice to give us an assurance of God's mercy.

(2 : 1–2)

अन्ते च समाश्वासनम्—अस्माकमपराधा अपि तस्यानुग्रहेण क्षम्या भवेयुः

Ante ca sam+āśvāsanam — asmākam-aparādhā api tasya=anu+ graheṇa kṣamyā bhaveyuḥ

At the end an assurance — Even our offences can be forgiven by his grace (*anu+graha*)

Karuṇākara, the grey-haired *Maharṣi* with a heart full of tenderness and understanding, addresses the readers not as disciples (*śiṣya*), but as little children (*śiśu*). By all means, he wants them to avoid any further sins, but he reassures them that the forgiving Father has kept the door open to " take them in " with all kindness (*anu+graha*). Nay, he comes out to meet them, to search them. He has even sent the messenger of his *dharma*, whom he has anointed with sweet-smelling gracefulness.

2 : 1a मम प्रिया हे शिशवो ऽत्र युष्मान्
एतानि तथ्यानि वदामि पत्रे ।
यूयं न पापं कुर्यात येन
निष्पापपङ्काश्च सदा वसेत ।।

Mama priyā he śiśavo! (A)tra yuṣmān
etāni tathyāni vadāmi patre,
yūyaṁ na pāpaṁ kuryāta, yena
niṣ+pāpa+paṅkāś-ca sadā vaseta.

Oh my dear children (*śiśu*)! Here to you
these facts (*tathyam*) I am telling in my letter,
that you may not commit sin (*pāpam*), so that
you may always remain (*vas*) without the dirt (*paṅkam*) of sin.

2 : 1b करोति चेत्को ऽपि कदापि पापम्
अस्माकमेको हि सहायको ऽस्ति ।
गुरुर्मुकुन्दो निकटे पितुर्यः
सदा स्थितो राजति धर्ममूर्त्तिः ।।

Karoti cet-ko (a)pi kadāpi pāpam,
asmākam-eko hi sahāyako (a)sti:
Gurur-Mukundo, nikaṭe Pitur-yaḥ
sadā sthito, rājati dharma+mūrttiḥ.

If, however, someone at times commits sin,
there is one, indeed, our helper (*sahāyaka*):
namely *Guru*[7] *Mukunda*, who, close to the Father (*pitā*)
always staying, shines/reigns (*rāj*) as the very manifestation of righteousness (*dharma*).

7. Literally in Greek " the Anointed (*Abhiṣiktaḥ*) ".

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2 : 2 पापप्रणाशाय तपःस्वरूपः	*Pāpa+pra+ṇāśāya tapaḥ+svarūpaḥ,*
स क्षामयेन्नः सकलं हि पापम् ।	*sa kṣāmayen–naḥ sakalam hi pāpam;*
न केवलं चास्मदघं परन्तु	*na kevalaṁ ca=asmad–aghaṁ, parantu*
विश्वस्य तत् क्षामयतां गुरुः सः ॥	*viśvasya tat kṣāmayatāṁ Guruḥ saḥ.*

For the destruction (*pra+ṇāśa*) of sin he is like the very form of penance (*tapa*),
that he may forgive us all sin (*pāpam*);
and not only our sin (*agham*), but
that of the world also he, the *Guru*, is forgiving.

Lord *Buddha*, who made the wheel of *dharma* to move, is called the "glorious star of righteousness" (*dharma+ketu*). And Lord *Kṛṣṇa*, who brought *Arjuna*'s chariot in the midst of the plain of duty (*dharma+kṣetram*), explains why great reformers appear, time and again, to rectify the injustices of the world: "Whenever there is decay of righteousness, o *Bhārata*!,... then for protection of the good and destruction (*vi+nāśāya*) of evildoers, for the sake of firmly establishing righteousness (*dharma*), I am born from age to age" (*Gītā* 4 : 7–8).

Guru Mukunda took the path of service and suffering. The root of sin is the pride in our hearts. He destroyed sin by extreme self-annihilation, in supreme self-surrender on the Cross. His great penance (*tapa*), for all ages, liberated man from the deepest self-alienation and self-punishment. This is what *Karuṇākara* believes. However, he does not say that the *Guru* had to pacify an angry God. No, his very self-immolation was the expression of God's Love. In him God manifested universal forgiveness, and in him God reconciled the whole world to himself. The reason, *Karuṇākara* tells us, is that *Mukunda* was fully man, taken from among men, his brethren, and anointed for the revelation of the *dharma* of love. At the same time, he was that very *dharma* made visible for men, because, as *Karuṇākara* also believes, he was Son of God, always closely united to the Father. Through his death the old man, the sinner, died and the new man, the righteous one, came alive. Thus, the ancient prayer for the purification of sin (*agha+marṣaṇa+mantra*) was heard, in the name of all mankind, that "Righteousness (*ṛtam*) and Truth (*satyam*) may arise from the burning love of self-renunciation (*tapa*) and night may be turned into day" (see *Ṛgveda* 10 : 190 : 1–3). *Karuṇākara* proclaims that the *Guru* is now, forever, our great helper (*sahāya*) in God's presence, and the ever-flowing fountain of forgiveness. In this way, the reader has been fully reassured that his effort at avoiding all sins cannot be frustrated. Yet, this is only the negative side of the honest attempt at walking in the Light. The reader will now be shown the

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positive side. There can be no communion with God, unless one does what he requires.

(2 : 3 – 11)]

द्वितीयः उपखण्डः

Dvitīyaḥ Upa+khaṇḍaḥ

SECOND SUBSECTION

पालनीयाः प्रभोराज्ञाः

Pālanīyāḥ Prabhor–ājñāḥ

THE LORD'S COMMANDMENTS (*ājñā*) ARE TO BE KEPT

God is self-revealing Light. He has manifested, through the Word, that he is truthful and righteous, that means: unchanging in his plan of love and always ready to forgive sin. Consequently, we know what he desires from us. He wants our true happiness and peace. His will is that we respond to his love. This is the one great Law. All commandments, precepts, and rules of life are only meant to explicitate that basic requirement.

(2 : 3 – 6)

प्रभोराज्ञानुपालनमेव तदैक्यप्राप्तेः प्रधानं लक्षणम्

Prabhor–ājñā×anu+pālanam–eva tad+aikya+prāpteḥ pradhānaṁ lakṣaṇam

To keep the Lord's commandments is the chief sign of obtaining union with him

How can we be sure that we belong to the Lord? The answer lies within ourselves: are we really trying to do what he wants us to do? *Karuṇākara* reacts strongly against those who claim to have a superior knowledge (*jñānam*) and to be in communion (*aikyam*) with the Supreme Lord because of interior enlightenment. He is very suspicious of the so-called knowers of the Absolute (*brahma+vid*), who say straightaway "*Ahaṁ Brahma=asmi*", as if absorbed in the one divine reality. No doubt, "the knower of the Absolute obtains the Supreme", says the *Taittirīya×Upaniṣad*. But, *Karuṇākara* holds rather the practical philosophy of the common people: you are a man of God, if your life shows that you are in a right relationship to God and to your fellowmen. To know the Truth is to accept the manifestation

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of God's Love and, then, to enact this Truth[8] in deeds of brotherly love. He who does not do God's will does not have the Truth within himself. He is utterly ignorant, in spite of all his higher knowledge. For, God's Word, the Truth spoken by the *Guru*, is an utterance of Love, which was lived out in hard manual labour, in tiring preaching journeys, and in patient bearing of insult and affliction. By obedience to this Word of Love, we allow divine Love to come to its completion within us. It inspires us to love others too. It is this full circle (*cakram*) of love which shows in how far we are united with *Brahma*. All the rest is self-delusion (*bhrama*), says *Karuṇākara*!

2 : 3 एवं हि विद्मो वयमेतदेव
विद्मो वयं यत्परमात्मदेवम् ।
यदा तदाज्ञा अनुपालयामस्
तदा वयं ब्रह्मविदो भवामः ।।

Evaṁ hi vidmo vayam–etad–eva,
vidmo vayaṁ yat–Parama×ātma+ devam:
yadā tad+ājñā anu+pālayāmas,
tadā vayaṁ brahma+vido bhavāmaḥ.

In this way, indeed, do we know (*vid*) that very fact,
namely, that we know God (*deva*), the Supreme Soul (*parama×ātmā*):
when we keep (*anu+pāl*) his commandments (*ājñā*),
then we become knowers of the Absolute (*brahma+vid*).

2 : 4 न वा तदादेशपरायणो यो
वेद्मि प्रभुं चेति तु वक्ति सोऽयम् ।
असत्यवाक् तत्र न सत्यलेशो
न ब्रह्मवेत्तास्ति कदापि सोऽयम् ।।

Na vā tad+ādeśa+parāyaṇo yo
'Vedmi Prabhuṁ' ca=iti tu vakti so (a)yam,
a+satya+vāk tatra na satya+leśo.
Na brahma+vettā=asti kadāpi so (a)yam.

He who is not devoted to the observance of his command (*ādeśa*),
yet says "I know the Lord",
he is a speaker of untruth (*a+satyam*) and in him is no residue (*leśa*) of Truth.
Never can such one be a knower of the Absolute (*brahma+vettā*).

8. Truth is not an abstract principle to be adhered to, but a dynamic guide for action. Thus, when *Śrī Rāma* is presented in the *Rāmāyaṇam* of *Vālmīki*, he is called "*satyaḥ*" or "*satya+parāyaṇaḥ*" (truthful), because he obeyed his father. He said, "I will *act* for father's good-pleasure (*kariṣyāmi pitur–hitam*)". The *Hita×upadeśa* declares, "A person is not learned by reading and studying; but he who practises (*kriyāvān*) is really learned (*vidvān*)". According to the *Śāntiparva* of the *Mahābhārata*, "It is by the enactment of truth that one goes to heaven (*svargaṁ satyena gacchati*)", and again: "The knower who also performs actions reaches full perfection (*karmāṇi kurvan sarvatra siddhyati*)". At the end of the *paramā vidyā* of the *Gītā*, *Arjuna* takes up his bow to do his duty, "I will do according to your word (*kariṣye vacanaṁ tava*)" (18 : 73).

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2 : 5 यः को ऽपि तद्वाक्यपरायणो ऽस्ति	*Yaḥ ko (a)pi tad+vākya+parāyaṇo (a)sti,*
सत्यं प्रभोः प्रेम हि तत्र पूर्णम्	*satyaṁ Prabhoḥ prema hi tatra pūrṇam.*
एवं स्वजीवं च हरेरभिन्नं	*Evaṁ sva+jīvaṁ ca Harer–a+bhinnaṁ*
विद्मो हि तत्प्रेमफलस्वरूपम् ।।	*vidmo hi tat+prema+phala+svarūpam.*

Whoever is devoted to his Word (*vākyam*),
then, verily, in him the Lord's Love (*prema*) is fulfilled (*pūrṇa*)[9].
And, in this way, that our own life (*jīva*) is not distinct from God (*Hari*)[10]
we know, indeed, as the result of his Love.

2 : 6 यस्त्वात्मनो वक्ति हरेरभेदं	*Yas–tu=ātmano vakti Harer–a+bhedaṁ,*
तत्रैव निष्ठां च निजां ब्रवीति ।	*tatra=eva niṣṭhāṁ ca nijāṁ bravīti:*
तथैव वर्त्तेत सदैव सो ऽयं	*tathā=eva vartteta sadaiva so (a)yaṁ,*
यथा गुरुः सो ऽत्र हि वर्त्तते स्म ।।	*yathā Guruḥ so (a)tra hi varttate sma.*

But he who says (*vac*) that there is no separation (*bheda*) between God (*Hari*) and himself (*ātmā*),
by this itself declares (*brū*) his own allegiance (*niṣṭhā*):
in that manner indeed he should always behave (*vṛt*),
in which manner the *Guru* himself was (*sma*, indicating past) behaving here.

True knowledge consists in a humble receptivity and openness for reality; it is not a proud establishment and projection of one's own ideas. Even if I think out the most sublime concept of the Absolute Being, the Supreme Soul (*Brahma*, *Parama×ātmā*), or imagine a personal God (*Deva*, *Prabhu*, *Hari*) with the loftiest traits, even then, on my own, I do not yet know God. Listening, in the cave of my heart, to the voice of my conscience (*antar+ātmā*), discovering signs of the Divine in experiences, situations, relationships to others, being guided by

9. The old Sanskrit prose version reads "*tasmin Īśvarasya prema satya+rūpeṇa sidhyati*", i.e. Love comes to its full effect.
   First attempts at a Sanskrit version of the New Testament were made by William Carey (1808), William Yates (1841), and John Wenger (1851). No verse translation was made, however.
10. *Hari* is usually used for *Viṣṇu* and *Hara* for *Śiva*, both deriving from the root *hṛ*, to take away, to attract. The divine attribute is used by *Svāmī Brahmabāndhava Upādhyāya* to suggest the mystery of the *Guru*'s union with God, as *Nara+Hari* (God-man).

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illuminations, communications, discussions with others, slowly, in spite of my limitations, and by his grace, I can grow in the awareness of God. Is it ? *Maharṣi Karuṇākara* does not trust a merely intellectual God-realization. As we shall see later, he takes the stand of the common un-spiritual people (*an+ātmā* and *antya×ātmā*), in the hard struggle of life, in the fight for adequate food and clothing, total liberation and justice for all. Then the face of God appears differently, through the cries of the poor and downtrodden, the famished children and exploited girls. In the midst of this sea of concrete humanity *Karuṇākara* has found the *Guru* and in him he experienced the full Truth and Love of God, made present for the world. The *Guru* lived in complete union with the Father, in a mystery of uninterrupted inseparatedness (*a+bheda*) and non-duality (*a+dvaitam*). This Son of God (*Hari+suta*) was the visible, audible, tangible expression of God's Love. He was believed to be the unique model of God-realization for all men, children of God (*Hari+jana*). Therefore, *Karuṇākara* teaches the disciple the true way of identification with God through *Guru*-consciousness. According to him, the true *brahmavid* and *abhedavādī* is the one who loves, as the *Guru* showed us to love. *Yoga* for him means attaining union with God by becoming conscious of the *Guru*'s presence in fellow-beings, in the hungry, thirsty, naked, prisoners, and the sick. And this *jñāna+yoga* is, at the same time, the *karma+yoga* of our common involvement for a better world, under the inspiration of the *bhakti+yoga* taught by the example of the *Guru*'s Love. The disciple of *Mukunda*, in his desire for liberation (*mumukṣā*) and communion with God, has to establish a loving relationship with his fellow-beings, because he knows that the *Guru* is completely identified with them. This is how *Karuṇākara* interprets for us the knowledge (*jñānam*) of God, by obedient surrender to his will (*ājñā*).

(2 : 7 – 8)

प्रेमादेशो विशेषेण पालनीयः सदा जनैः

Prema×ādeśo viśeṣeṇa pālanīyaḥ sadā janaiḥ

Especially the Precept of Love (*prema*) is always to be kept by the people

To belong to the fellowship of God's people one has to live according to God's commandments, which are all summarized in the one precept of love (*prema×ādeśa*). Indeed, the *Guru* summarized all his teaching during his intimate discourse at the Last Supper with his disciples, saying: " This is the new commandment, that you love one another as I have loved you " (John 13 : 34).

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2 : 7a प्रिया जनाः सम्प्रति सन्दिशामि
पत्रे ऽत्र नूनं न हि नूतनाज्ञाम्।
पुरातनी सत्यमियं शुभाज्ञा
भवद्भिरादेः किल या गृहीता॥

Priyā janāḥ !, Samprati san+diśāmi
patre (a)tra nūnaṁ na hi nūtana×ājñām.
Purātanī satyam–iyaṁ śubha×ājñā,
bhavadbhir–ādeḥ kila yā gṛhītā.

Dear people !, presently I am announcing
in this letter surely (*nūnaṁ*) no new (*nūtana*) commandment.
Truly this is an old (*purātana*) blissful (*śubha*) commandment,
which by you at the beginning (*ādi*) certainly (*kila*) was received (*grah*).

2 : 7b-8a इयं शुभाज्ञास्ति तदेव वाक्यं
श्रुतं भवद्भिस्तु सुधामयं यत्।
तथापि चेयं खलु नूतनाज्ञा
सार्था गुरौ या च भवत्सु चास्ते।

Iyaṁ śubha×ājñā=asti tad–eva vākyaṁ,
śrutaṁ bhavadbhis–tu sudhāmayaṁ yat.
Tathāpi ca=iyaṁ khalu nūtana×ājñā,
sa×arthā Gurau yā ca bhavatsu ca=āste.

This blissful commandment is that very utterance (*vākyaṁ*),
heard by you like a heavenly beverage (*sudhā*).
Still, this is also a fully new commandment,
which, being realized/made relevant (*sa×artha*) in the *Guru*, also in you should be (*ās*).

2 : 8b तमो विनष्टं खलु यत्प्रभावात्
सत्यप्रकाशश्च विराजते ऽद्य।
[प्रेमप्रवाहः प्रसृतश्च लोके
सार्था हि जाता खलु नूतनाज्ञा॥]

Tamo vi+naṣṭaṁ khalu yat+pra+bhāvāt,
satya+pra+kāśaś–ca vi+rājate (a)dya.
[Prema+pra+vāhaḥ pra+sṛtaś–ca loke;
sa×arthā hi jātā khalu nūtana×ājñā.]

Darkness (*tama*) is, indeed, destroyed (*vi+naś*) by its influence,
and the Light (*prakāśa*) of Truth is now shining/reigning fully (*vi+rāj*).
[A love-stream has flown out (*pra+sṛ*) in the world;
the new commandment has, indeed, become realized (*sa×artha*).]

Maharṣi Karuṇākara addresses the readers as dearly beloved (*priya*), because he is going to remind them of the great commandment of love. In fact, all who are doers of good (*su+kṛtī*) are " dear " to the *Guru*, whether afflicted (*ārta*) or needy (*artha×arthī*) or seekers for knowledge (*jijñāsu*). But those who know truly (*jñānī*) — the disciples, who through *Guru*–consciousness realize how he is identified with even

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the least of the brethren, and love him in them — they are exceedingly (*ati×artham*) dear (see *Bhagavad+gītā* 7 : 17). At the beginning, when they were initiated, they heard a revelation (*śruti*), a wise sentence (*veda+vākyam*), repeated by those who heard it from the *Guru* himself, namely that blissful commandment about love (*prema*); since then, they have been trying sincerely to make it realized (*sa×artha*), as the great purpose (*puruṣa×artha*) of their lives. The commandment of love is, indeed, as old (*purātana*) as mankind; it is an expression of eternal religion (*sanātana+dharma*), written in the heart of man and found in all cultures, as the essential teaching of all scriptures.

The commandment is also new (*nūtana*), for in his own time the *Guru* expressed it in a new way. Thus it was filled with new insight and fresh vigour and boundless extent, because of the very example of the *Guru*. On account of this upsurge of a new love, darkness is passing and real Light already shines. The Light of God's Truth, as revealed in the Love of the *Guru*, removes the heavy darkness (*tama*) of our ignorance and incapacity of doing what we are made to know. As soon as we obey the commandment to love one another, the darkness in our lives disappears and the new light of life in the fellowship of the *Guru* shines through. The observance of the commandment brings universal welfare (*śubham*). It brings down a *Gaṅgā* stream of blessings on the desolate mother earth. Its source is the Heart of the *Guru*, opened by the cruel weapon (*astram*) of sin, when he breathed his last on the cross. Everyone of us can now drink freely the elixir of love (*prema+sudhā*), which intoxicates our hearts and enables us to love with ever new love.

(2 : 9 – 11)

प्रभोः प्रकाशे तु विराजते यः स्निह्यतु नूनं सर्वभूतेषु

Prabhoḥ prakāśe tu vi+rājate yaḥ, snihyatu nūnaṁ sarva+bhuteṣu

He who dwells in the Lord's Light (*prakāśa*) should definitely love (*snih*) all beings

The author explicitates the consequences of keeping or not keeping the great new commandment in the language of the first thematic principle: communion with the divine Light requires one to love. As the Light reaches everywhere, love has also to be universal. Though there may still be dark spots on the moon, on the day of its fullness (*pūrṇimā*) it shines with all silvery brightness. Ill-feelings of jealousy and hatred towards individuals or particular groups must be overcome. It is not enough to love one's own (*nija*); one should make all beings to be one's brethren (*bāndhava*, from the root *bandh*, to whom one is

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"bound" or related). God's commandment, as pronounced by the *Guru*, includes love for the neighbour who is not of one's own community, even love for the enemy... Moreover, the attitude of universal benevolence has to be shown in action, so that one takes the initiative of becoming "neighbour" to anyone who needs love.

2 : 9 यो वक्ति यच्चास्मि खलु प्रकाशे
जुगुप्सते स्वार्थपरश्च बन्धोः ।
स्थितो ऽन्धकारे बत सो ऽद्य यावद्
भ्रान्त्यान्धकारं वदति प्रकाशम् ॥

Yo vakti yac-ca='Asmi khalu prakāśe',
jugupsate sva×artha+paraś-ca bandhoḥ,
sthito (a)ndhakāre, bata!, so (a)dya yāvad.
Bhrāntyā=andhakāraṁ vadati prakāśam.

He who says that "I am certainly in the Light",
yet despises (*gup*) selfishly his brother (*bandhu*),
is fixed in darkness, alas! (*bata*), till now.
By aberration (*bhrānti*) he calls darkness to be light.

2 : 10 स्वबान्धवे स्निह्यति यश्च धन्यः
सत्यप्रकाशे तु विराजते सः ।
न कारणं तत् प्रतिभाति किञ्चिद्
येन स्खलेद्वा निपतेत्स पङ्के ॥

Sva+bāndhave snihyati yaś-ca dhanyaḥ,
satya+prakāse tu vi+rājate saḥ.
Na kāraṇaṁ tat prati+bhāti kiñcid,
yena skhaled-vā ni+patet-sa paṅke.

But the blessed-one (*dhanya*) who loves his own brother (*bāndhava*),
he dwells in the Light of Truth.
There arises (*prati+bhā*) no cause as such whatever,
by which he should stumble (*skhal*) or fall (*ni+pat*) into the mire.

2 : 11 जुगुप्सते यो निजबान्धवेभ्यो
नूनं तमस्येव स वर्त्तमानः ।
न वेत्ति मार्गं तमसा कृतो ऽन्धः
कुतः प्रयातः क्व च गच्छतीति ॥

Jugupsate yo nija+bāndhavebhyo,
nūnaṁ tamasi=eva sa varttamānaḥ.
Na vetti mārgaṁ, tamasā kṛto (a)ndhaḥ,
kutaḥ pra+yātaḥ kva ca gacchati=iti.

He who despises his own brethren,
is certainly presently proceeding (*vṛt*) in darkness (*tama*) indeed.
He does not know (*vid*) the way (*mārga*), having been made blind (*andha*) by darkness,
namely, from where having come (*pra+yā*) where he is going (*gam*).

Again, *Karuṇākara* fights the inconsistency of those who say they have reached the Light, and who are not even on the way! For him, real spiritual darkness is not mere ignorance (*a+vidyā*), but a lack of

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love. Self-interest (*sva+artha*) is the darkness which " makes " a person " blind " (*andha+kāra*). " Fools residing in the midst of ignorance and yet vainly fancying themselves to be wise and learned, go round and round, staggering like the blind men led by the blind " (*Kaṭha*× *Upaniṣad* 2 : 5).

The Light of Truth is not the object of high soaring speculation; it becomes straightaway present when love is being enacted. *Gāndhījī* rightly spoke about his "Experiments *(pra+yoga)* with Truth" and not "Speculations about Truth". Clearly, *Karuṇākara* speaks of the self-revealing Truth, which, for him, has been fully experienced by the *Guru*, the Brother of all (*viśva+bandhu*). The world needs such universal teacher (*jagad+guru*) of love. Oh mankind ! " Let not a brother hate his brother and let not a sister hate her sister. Let all be walking together, dedicated to a common ideal, speaking gently to one another. . ." (*Atharva Veda* 3 : 30 : 4).

(2 : 12 – 28)

तृतीयः उपखण्डः

Tritīyaḥ Upa+khaṇḍaḥ

THIRD SUBSECTION

विश्वस्तचित्तेन हि सत्यनिष्ठाः पापासुराद् दूरमपेत यूयम्

Viśvasta+cittena hi satya+niṣṭhāḥ pāpa×asurād dūram–apeta yūyam

WITH FAITHFUL MIND ADHERING TO THE TRUTH YOU SHOULD KEEP FAR AWAY (*ap+i*) FROM " SIN " IN PERSON (*pāpa+a+sura*)

Karuṇākara has already given two criteria (1 : 6–2 : 2 and 2 : 3–11) by which one can examine oneself, whether there is true communion with God or not. Speaking in general, at the level of our day-to-day life, we can humbly trust that we are walking in the Light, if we avoid works of darkness (1 : 6–2 : 2) and if we perform the works which God requires (2 : 3–11). Avoidance of sins and observance of the commandments, these are two indications, negative and positive, that our *yoga* with God and *saha+yoga* with men are honest or not. In the third subsection (2 : 12–28), the two previous aspects are each complemented by pointing out the sphere of influence or the source of inspiration: there are not just impersonal sins, but sinners which influence us and an evil spirit trying to delude us; there are not just written commandments, but concrete demands from others around us and from the Holy Spirit given to guide us. Everyone is caught between these two tendencies, and also the disciple is still attracted by opposite inspirations. Hence, in his " Guide to Life ", the author recommends extreme

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vigilance, that the disciple, on the one hand, should be faithful to the revealed Truth, and, on the other hand, should keep away from the evil, personalized in the devil.

This is expressed in the language of the mythic fight between good and evil forces, the celestial and infernal beings, called *sura* and *a+sura*[11], or *āditya* (angelic children of mother *Aditi*) and *daitya* (devilish children of mother *Diti*). Sin, as a personal power (*pāpa*, in the masculine), is finally but a representation of the deep-rooted sense of self (*ahaṁkāra*). But, it is a wrong kind of self-awareness, which cuts man away from his true Self, in God. As *Karuṇākara* experienced it in the life of the *Guru*, the *pāpa×asura*, in spite of all his wickedness, is but a fallen spirit, belonging to the world, and can, therefore, be conquered. The Spirit of Truth, however, whom the disciples received from the *Guru*, is said to belong to the divine realm. He is the life-giving *ātmā*, leading the disciple to humble self-realization, in self-surrender to the Father, and self-emptying love of the brethren.

Before tackling the problem of discerning the false and true inspirations, *Maharṣi* encourages the readers. It is not fully clear whether he has in mind different categories of people according to age-groups or simply addresses more explicitly the disciples according to the stage of their advancement in truth and love.

(2 : 12–14)

पत्नपाठकान् प्रति पौनः पुन्येन प्रदत्तं समाश्वासनम्

Patra+pāṭhakān prati paunaḥ punyena pra+dattaṁ sam+āśvāsanam

The readers of the letter are repeatedly given encouragement

2 : 12	हे बालकाः सम्प्रति पत्नमेतद्	*He bālakāḥ !, samprati patram–etad*
	लिखामि युष्मान् प्रति सत्यमेव।	*likhāmi uyṣmān prati satyam–eva,*
	यत्तस्य नाम्नः कृपया गुरोर्वः	*yat–tasya nāmnaḥ, kṛpayā Guror–,vaḥ*
	क्षान्ता हि दोषाः प्रभुणाद्य यावत्।।	*kṣāntā hi doṣāḥ Prabhuṇā=adya yāvat.*

Oh children ! presently this letter
I am writing to you in all truth,
that because of his Name (*nāma*), by the grace (*kṛpā*) of the *Guru*, your
faults (*doṣa*) have, indeed, been forgiven by the Lord till now.

11. Though in the *Avesta a+sura* has kept a positive meaning. God is even called "*Ahura Mazda*", the great divine Being (*Mahā×asura* !).

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2 : 13a प्रौढाश्च हे भद्रजना इदानीं
पत्रे ऽत्र युष्मानपि बोधयामि।
यत्तं भवन्तो हि विदन्ति सत्यं
यस्त्वादिकालात्खलु विद्यमानः ।।

Prauḍhāś-ca he bhadra+janā !
Idānīṁ
patre (a)tra yuṣmān–api bodhayāmi,
yat–taṁ bhavanto hi vidanti satyaṁ,
yas–tu=ādi+kālāt–khalu vidyamānaḥ.

Oh respected (*bhadra*) matured (*prauḍha*) persons! About this
in this letter I am making you also to know,
that you indeed know him truly,
who was, however, from the beginning (*ādi+kāla*) certainly present.

2 : 13b ब्रवीमि युष्मानपि हे युवानः
यत्पापदैत्यः स जितो भवद्भिः।
[स्थितो ऽन्धकारे निविडे नितान्तं
निपातयेद् यः किल पापपङ्के ।।]

Bravīmi yuṣmān–api, he yuvānaḥ!,
yat–pāpa+daityaḥ sa jito bhavadbhiḥ,
[*sthito* (*a*)*ndhakāre nivide nitāntaṁ,*
ni+pātayed yaḥ kila pāpa+paṅke.]

I am also speaking to you, oh youthful ones!,
because the sin-demon (*pāpa+daityaḥ*) has been conquered by you,
[who, while staying in very thick (*nivida*) darkness,
makes certainly to fall (*ni+pat*) into the mire of sin.]

If we take the meaning of "children" to be new disciples (*nava+śiṣya*), then the author assures them that, through their allegiance to *Guru Mukunda*, past sins have lost their impact on them. Yet, they are still beginners (*dharma+kumāra*), and have to grow into mature discipleship. The "fathers" or "elders" are, indeed, experienced disciples — some of which, addressed by the aged *Maharṣi Karuṇākara*, were even literally old people, early disciples, who witnessed the very beginning of the *Guru's* advent. Yet, about such grown-up followers of the path (*dharma+vṛddha*), the *Dhammapada* says, "No one is an elder (*thera* or *sthavira*) just because of his grey hair!" (19 : 5). To have known the *Guru* for a long time should lead them to greater patience and love.

Then there is the middle-group of those who are still filled with all the enthusiasm and vigour of youth. These disciples are heroic (*dharma+vīra*) in their struggle against the power of sin (*daitya×asura*), which time and again appears like a ten-headed monstrous *Rāvaṇa*, symbolizing all crimes against humanity. But, through the *Rāma*-like chivalry of the most gentle yet unflinching *Guru*, the battle has already been won. The *coup de grâce* has been inflicted, and the disciples are engaged in the final skirmishes.

It is also possible that *Karuṇākara* wants to impress on each one of us that in certain aspects of our lives we are spiritually or psycho-

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logically still "children", but in other areas we may have become firm "juniors", if not wise "seniors"[12]. Accordingly, we may need to be reborn through forgiveness of sins, or equipped with bold determination, or confirmed in our convictions. There is no doubt also that *Karuṇākara* equally intends the sister disciples and readers, in whatever sense they be girls, maidens, or ladies! It is, however, surprising that he repeats the same terms of encouragement to the same triple audience once more:

2 : 14a सत्यं हि बाला: कथयामि युष्मान्
यद् वित्थ यूयं पितरं प्रभुन्तम्।
वृद्धाश्च युष्मानपि बोधयामि
यद् वित्थ सन्तं हि सनातनं तम्॥

Satyaṁ hi, bālāḥ!, kathayāmi yuṣmān
yad vittha yūyaṁ Pitaraṁ Prabhuntam.
Vṛddhāś-ca!, yuṣmān-api bodhayāmi
yad vittha Santaṁ hi Sanātanaṁ tam.

Truly, children! I tell you
that you know the Father, who is the Lord.
Elders! I make known to you also
that you know the Good One (*san*), who is the Eternal (*sanātana*).

2 : 14b ब्रवीमि युष्मानपि हे युवान:
यूयं हि वीरा: स्वमनस्तु धत्थ।
प्रभोस्तु शब्दामृतमक्षरं तत्
पापासुरो येन जितो भवद्भि:॥

Bravīmi yuṣmān-api, he yuvānaḥ!
Yūyaṁ hi vīrāḥ sva + manas-tu dhattha.
Prabhos-tu śabda × amṛtam-a + kṣaraṁ tat,
pāpa × asuro yena jito bhavadbhiḥ.

I speak to you also, oh youthful ones!
You, being strong (*vīra*), in your own mind (*mana*) are persevering.
But it is the Lord's indestructible Word-nectar,
by which the sin-devil has been conquered by you.

The second encouragement is no mere repetition. The "children" (or childlike disciples?) are now reassured that, after their new birth through initiation, they are not left as orphans: they have a Father in heaven who tenderly cares for them. The "elderly persons" (or disciples with teaching authority?) are reminded that they also have come to know the "One who is from the beginning" — meaning not any more the historical beginning of the *Guru*'s appearance, but even beyond the beginning of creation. They have experienced God's own

12. *Gītā* 2 : 13 says that the embodied self must pass through childhood (*kaumāram*), youth (*yauvanam*) and old age (*jarā*)). According to R. Brown (*op. cit.*) "children" (as elsewhere in the letter) should include all disciples, whereas "fathers/mothers" and "youth" mean two categories within the whole community, namely elder and newly-instructed disciples.

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Love in the *Guru*, and, therefore, know the Absolute Being (*sat*, neuter) to be a Loving Being (*san*, masculine) in the beginningless fullness of *saccidānanda*. The "youngsters" (or zealous disciples, always ready to serve ?) are even more emboldened by the assurance that the comforting Word of God remains with them. The world passes away (*kṣarati*), but the Word, as revealed in the immortal word-nectar (*śabda×a+mṛtam*) of the *Guru*, is indestructible (*a+kṣara*). It allows them to be invigorated by his invincible strength, and it stirs up the discouraged: "Wake up! We have regained life, the vital force (*asu*); darkness has passed away and Light has come!" (*Ṛgveda* 1 : 113 : 16). The evil one (*a+sura*) is bound to retreat.

(2 : 15 – 17)

दत्तावधानास्तु भवन्तु सर्वे, न जातु मुह्यन्तु जगत्प्रपञ्चे

Datta×ava+dhānās–tu bhavantu sarve; na jātu muhyantu jagat+prapañce

All should be vigilant; they should never be allured by the world's delusion

After having given a double assurance, the author exhorts all to be vigilant. They are still pilgrims in an unsteady world (*jagat*, from the root *gam*, to move)[13]. Certainly, the world, created by the Lord of the universe (*jagan+nātha*), is not evil; but it suffers the perverse influence of the Evil One. Hence, *Karuṇākara* speaks of the "world", in as far

13. Also the word *saṁsāra* (the world) indicates unsteadiness, *sam+sṛ*, "to keep moving", and it is called *a+sāra*, "without essence". The world of flux is considered to be constituted by the so-called qualities (*guṇa*) of nature, namely: purity (*sattvam*), mobility (*rajaḥ*), and inertia (*tamaḥ*), or in an ethical sense, respectively goodness, passion, darkness. Though the whole world is deluded (*sarvam–idaṁ jagat mohitam*) by these constituents of nature, still it truly exists due to God's creative power (*daivi . . . māyā*) (*Gītā* 7 : 13–14). *Māyā*, from the root *mā*, "to form, build", is translated here by R. C. Zaehner (*op. cit.*, p. 249) as "creative power". Usually, it is translated "illusion"; yet, even then, one means only that it may be a source of delusion, a cause for deception. Even the famous dictum of *Śaṅkarācārya* "*Brahma satyaṁ jagan–mithyā*" (only *Brahma* is truly existing, and the world is only illusion) does not deny that the world has a relative reality of its own. Zaehner says, "Even for *Śaṅkara*, the first and greatest of the Indian monists, *māyā* only means illusion from the point of view of Absolute Reality which is One without a second. Empirically it is real. Thus, for him, *Brahman* as Absolute Reality is the one thing-in-itself, all else is appearance" (*ibid.*, p. 183).

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as it may allure (*muh*) the disciples into sidetracks of self-delusion (*prapañca*)[14].

2 : 15 मुह्यन्तु नैवं हि जगत्प्रपञ्चे
न चापि लोकस्य सुवस्तुजाते ।
यः को ऽपि सम्मुह्यति मोहने ऽस्मिन्
तातस्य च प्रेम न तत्र निष्ठेत् ।।

Muhyantu na=evaṁ hi jagat+prapañce,
na ca=api lokasya su+vastu+jāte.
Yaḥ ko (a)pi sam+muhyati mohane (a)smin,
Tātasya ca prema na tatra niṣṭhet.

Let them not in such maner be allured (*muh*) by the world's delusion,
and also not by any kind (*jātam*) of good thing (*su+vastu*) of the world (*loka*).
Whoever is fully allured by this allurement (*mohanam*),
the Father's Love does not stay (*ni+sthā*) in him.

2 : 16 यतः समस्तं किल वस्तुजातं
शरीरतृष्णापि च नेत्रलोभः ।
अखर्वगर्वो ऽपि च साधनानां
नास्ते पितुः किन्तु जगत्प्रपञ्चात् ।।

Yataḥ samastaṁ kila vastu+jātaṁ,
śarīra+tṛṣṇā=api ca netra+lobhaḥ,
a+kharva+garvo (a)pi ca sādhanānāṁ,
na=āste Pituḥ, kintu jagat+prapañcāt.

Because, certainly, all kind of thing,
namely bodily passion (*tṛṣṇā*), eye-greed (*lobha*),
and the unrestrained pride (*garva*) of the means of living (*sādhanam*),
is not resulting (*ās*) from the Father, but from the world's delusion.

14. Hence, the standpoint is purely ethical, not unlike that of Lord *Buddha*, who, in his first Noble Truth, teaches that the world is pervaded by *dukkha*, a Pali word meaning "suffering" as well as "imperfection, emptiness, impermanence". But, immediately he adds that the origin of *dukkha* is an all-pervading greed or thirst (*taṇhā*), accompanied by all other passions, defilements and impurities. Venerable W. Rahula remarks, "Buddhism is neither pessimistic nor optimistic. If anything at all, it is realistic, for it takes a realistic view of life and of the world. It looks at things objectively (*yathā+bhūtam*). It does not falsely lull you into living in a fool's paradise, nor does it frighten and agonize you with all kinds of imaginary fears and sins. It tells you exactly and objectively what you are and what the world around you is, and shows the way to perfect freedom, peace, tranquillity and happiness" (*Way to Peace, op. cit.*, p. 23).

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2 : 17 विनश्वरः सर्वजगत्प्रपञ्चो
विनश्वरा तस्य च मोहमाया ।
यस्त्वीश्वरादेशपरायणो ऽस्ति
न नश्वरः किन्तु स शाश्वतो ऽस्ति ।।

Vi+naśvaraḥ sarva+jagat+ prapañco,
vi+naśvarā tasya ca moha+māyā;
yas-tu=Īśvara×ādeśa+parāyaṇo (a)sti,
na naśvaraḥ, kintu sa śāśvato (a)sti.

The whole delusion of the world is perishable (*vi+naśvara*),
and its alluring illusion (*māyā*) is perishable;
but he, who is devoted to the precept of God,
is not perishable, but he is perpetual (*śāśvata*).

How can there be union with God, if there is attachment to the "world"? The *Gītā* (16 : 21) teaches us to be non-attached (*a+sakta* or *a+saṅga*) in our activities, and to avoid the "triple gate to hell": lustful desire (*kāma*), greed (*lobha*), and anger (*krodha*). When caught in this net of delusion (*moha+jāla*), we easily become a prey to sin in deed, thought, or word. In our bodies there is the fire of passion and an insatiable thirst (*tṛṣṇā*) for doing all kinds of selfish deeds which hurt and crush our brother or sister. In our minds there is the greedy ambition (*lobha*) to deprive others by might and accumulate riches. In our speech there is the arrogance (*garva*) that comes from wealthy ostentation and self-importance. This triple allurement of the "world" is contrary to the love of the Father, who wills that we should love one another through charitable deeds, kind thoughts, and gentle words: "Let him give up all thought of 'I', all force, pride, desire and anger and possessiveness; let him not think of anything as 'mine' and be at peace" (*Gītā* 18 : 53). The "world" is transitory like an evanescent mirage (*mṛga+tṛṣṇā*), whereas God's word is permanent. By obeying it actively and continually man enters the timelessness of God, "for by my grace he will attain to an eternal (*śāśvata*), changeless state" (*Gītā* 18 : 56). In order to spur the readers to extreme vigilance, *Karuṇākara* puts them on the alert by sounding the alarm: if the "world" is not permanent, it may at any time come to an end; hence, one should live in the awareness that the end-time has come (2:18–28)!

(2 : 18 – 21)

कलियुगान्तस्य पूर्वलक्षणम्

Kali+yuga×antasya pūrva+lakṣaṇam

Foreboding of the end of the dark age

Time is considered to be "dark" (*kāla*), leading to the night of destruction by fire. In the midst of the burning wheel of time the King of Dance (*naṭa+rāja*) exhibits the frantic posture of destruction.

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Every life has its time of death (*anta+kāla*). Every week has its unfortunate "Saturday" (*kāla+velā*). But finally time itself will cease (*kāla×anta*), with the end of the last age (*yuga×anta*). The present age is considered to be a dark age (*kali+yugam*, literally an age of strife). It is but natural for men of every generation to consider their own time as the worst "yoke" (*yugam*) to carry! The disciples of *Mukundadeva*, however, have been taught to consider the remaining time (*śeṣa+kāla*) as a time of trial, before the end comes as the final consummation and fulfilment. When *Gurudeva* returns, God's love is expected to be fully manifested, and there is no turning of the wheel (*cakram*) any more.

2 : 18a मम प्रिया हे शिशवस्त्विदानीं प्रत्यागतेयं हि समाप्तिवेला । नूनं भवद्भिः श्रुतमप्यहो यद् आयाति को ऽपीह शठो ऽभिषिक्तः ॥	*Mama priyā he śiśavas–tu=! Idānīṁ* *prati×āgatā=iyaṁ hi samāpti+velā.* *Nūnaṁ bhavadbhiḥ śrutam–api=,* *aho!, yad* *ā+yāti ko (a)pi=iha śaṭho* *(a)bhiṣiktaḥ.*

But, oh my dear little children! Now itself (*idānīm*)
the end-time (*samāpti+vela*) has indeed arrived (*prati×ā+gam*).
Certainly it has been heard by you that, alas!,
some fake (*śaṭha*) Anointed One is coming here.

2 : 18b शठास्तथा ते बहवो ऽद्य यावद् अत्रागतास्तत् प्रतिभाति नूनम् । सत्यं हि दैवज्ञवचः प्रमाणं यदागता सम्प्रति कालवेला ॥	*Śaṭhās–tathā te bahavo (a)dya yāvad* *atra=āgatās–; tat prati+bhāti nūnam* *satyaṁ hi daiva+jña+vacaḥ* *pramāṇaṁ* *yad–ā+gatā samprati kāla+velā.*

And many of such fake ones meanwhile (*yāvat*) today
here have come; therefore, certainly appears (*prati+bhā*)
the true prophetic (*daiva+jña*) word (*vaca*) as a proof
that presently the unfortunate time (*kāla+velā*) has come.

Even today, in this nuclear age with a threatening doomsday ahead of us, people are expecting the bright future of the golden age (*satya+yugam*) with the ideal kingdom (*Rāma+rājyam*) to come. In *Karuṇākara*'s time people were hoping that the end of the world would arrive soon, since it appeared to be such a difficult time of crisis. The prophets (*daiva+jña*) tried to interpret the signs of the time and to know (*jña*) the course of God's providential guidance (*daivam*)[15].

15. S. Radhakrishnan translates "daivam" in *Bhagavadgītā* 18 : 14 as "providence" with a note that it "represents the non-human factor that interferes and disposes of human effort. It is the wise, all-seeing will that is at work in the world. In all human action, there is an unaccountable element which is called luck, destiny, fate or the force accumulated by the acts of one's past life" (*op. cit.*, p. 358).

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They described the forebodings of the last age, when an anointed King would arise to save the nation.

The disciples, however, believed that their *Guru Mukunda* was, indeed, the expected Anointed One. He had not come to conquer a kingdom or liberate one nation. He had come to give his life, to show God's love! Hence, for the disciples the "last age" had already started. They knew that for many years, perhaps for centuries to come, they had to continue living humble lives of service in this world. Yet, they knew also that the *Guru* had already conquered sin and death. Though the power of evil was still rampant, the venom of the snakebite had been removed. By the grace of the *Guru* it was now always possible to avoid sin and to be pardoned for any sin committed. Death would not lead any individual to a relapse in the cycle of births, since eternal life in union with God was freely offered to all. Still, there would be a "last day" for this world. The real moment (*muhūrta*) of the end-time was not known to anybody. But the Anointed *Guru*, being alive in his spiritual body, would then manifest his cosmic presence. His glorious return would be a cause of universal judgment, laying bare the hearts of all men, for or against God, according to their own deeds of love. On that "Day" the heavenly reign of God would be fully established, with everlasting light, joy, and peace...

Yet, before the end, during this last stage, at this last hour, there would be the ongoing struggle of mankind. At times, the passion, greed, and pride of the "world" may even ensnare the disciples. Some false teachers may also arise among them, who would claim to have a deeper spiritual knowledge of the "anointed *Guru*" or would boast to be specially "anointed" by his Spirit. Their boastful pride, however, would create division among the disciples; they would crave for power and fame; they would despise the poor and go after the god of their stomach. Against such false disciples *Karuṇākara* takes a strong stand; he calls them "fake (*śaṭha*) anointed ones", because they are no longer true disciples of the truly anointed *Guru*. In fact, they have never really been his disciples. Their greed and pride show that they are really followers of the false Anointed One[16], namely the

16. The Greek word "*anti+ḫristos*" is usually translated as "anti-Christ", i.e. an opponent to the Messiah. But "*anti*" in such compound words means rather a replica, a copy, a false imitation. R. E. Brown gives the example of *anti+basileus*, a viceroy, a substitute for the king. Sometimes "substitution involves a false thing taking the place of the real; and so a term like *anti-christos* need not be far from the *pseudo-christos*, false Christ of the Synoptic warnings (Mk 13 : 32; Mt 24 : 24)" (*The Epistles of John*, Anchor Bible, 30, New York, 1982, p. 333).

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personalized power of evil, the devil (*asura*) himself. As said above, people in those days expected the last day to come soon. They were hoping for the return of the *Gurudeva*. At the same time they were anxious about the increase of wickedness, which was considered to be a sign that the end was at the door. Hence, also the false Anointed One was expected to appear shortly. *Karuṇākara* tells us that we should not think of the future. Already now we have to face the power of evil. Moreover, we should not imagine one final manifestation of such devilish power : already now there are fake anointed ones around us, who may lead us away from the *Guru*'s pure teaching. In no way, we should let any distorted teaching enter our hearts.

2 : 19a मायाविनः किन्तु शठा इदानीम्
अस्मान् परित्यज्य गताः परत्र ।
नूनं बभूवुर्न हि तेऽस्मदीयाः
स्थिता इह स्युर्यदि तादृशास्ते ॥

Māyāvinaḥ kintu śaṭhā, idānīm
asmān pari+tyajya, gatāḥ paratra.
Nūnaṁ babhūvur–na hi te (a)smadīyāḥ;
sthitā iha syur–, yadi tādṛśās–te.

But the cheating (*māyāvī*) fake ones (*śaṭha*), now itself
abandoning us fully, went elsewhere.
Certainly, they have not been ours;
for they would have been staying here, if they had been like that.

2 : 19b तेषां प्रयाणात् किल सूच्यते यत्
सत्यं बभूवुर्न हि तेऽस्मदीयाः ।
[अहो मदीयं वचनं विचिन्त्यं
यदागता निश्चितकालवेला ॥]

Teṣāṁ pra+yāṇāt kila sūcyate yat
satyaṁ babhūvur–na hi te (a)smadīyāḥ.
[Aho ! Madīyaṁ vacanaṁ vi+cintyaṁ,
yad–ā+gatā niścita+kāla+velā.]

From their going away (*pra+yāṇa*), no doubt, it is shown that
truly they were not indeed ours.
[Oh ! This my word should be reflected upon,
that the definite unfortunate time (*kāla+velā*) has come.]

In the fellowship of love there is no place for such false anointed ones who exclude themselves from the group. If some leave, it only shows that they were never really part of the group; they have never been true disciples at all ! Their separation shows that they did not belong to the group with their hearts, only with their bodies. If there is no true fellowship with the brethren, there can also be no union with God. This is the constant teaching of *Karuṇākara*. One vedic text reminds us of the same, " One who abandons the Friend who gives him true instruction (*saci+vidam*) has got no share in the Word (*vāci=api bhāgaḥ*); even if he hears, he hears in vain and does not know the path of righteous action (*su+kṛtasya panthām*) " (*Ṛgveda* 10 : 71 : 6).

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In contrast with the false anointed ones, true disciples are said to have received the true anointing oil from God. This anointment (*abhiṣeka*) symbolizes their true initiation (*dīkṣā*), in as far as they have accepted the teaching of the *Guru*, who is the holy Anointed One (*abhiṣikta*) sent from the Father. Gradually, by the inner guidance of the Spirit, they grow in spiritual insight. The more they also exteriorize in love for others what they have interiorized in faith, the more they will understand God's Truth and Love.

2 : 20 प्राप्ता भवद्भिर्ननु सत्यदीक्षा
पुण्यात्मना या गुरुणा प्रदत्ता ।
तद्दीक्षिताश्चैव विदुर्भवन्तस्
तस्य प्रभोः प्रेम परं च सत्यम् ।।

Prāptā bhavadbhir–nanu satya+dīkṣā
puṇya×ātmanā yā Guruṇā pra+dattā.
Tad+dīkṣitāś–ca=eva vidur–bhavantas
tasya Prabhoḥ prema paraṁ ca satyam.

But by you certainly the true initiation (*satya+dīkṣā*)[17] was received,
which by the virtuous soul, the *Guru*, was given.
And so, being initiated (*dīkṣita*), you know
the Love (*prema*) and supreme Truth of that Lord.

2 : 21 वदामि नेदं भवतः कदापि
जानन्ति सत्यं न हि यद् भवन्तः ।
कामं विजानन्ति हि यच्च तस्मात्
सत्यान्न जातो ऽस्ति मृषाप्रपञ्चः ।।

Vadāmi na=idaṁ bhavataḥ kadāpi
jānanti satyaṁ na hi yad bhavantaḥ,
kāmaṁ vi+jānanti hi, yac–ca tasmāt
satyān–na jāto (a)sti mṛṣā+prapañcaḥ.

I am not at all telling this to you
that you do not know (*jñā*) the Truth,
but rather that you fully know (*vi+jñā*) it, and that from such
Truth false delusion (*mṛṣā+prapañca*) is not produced (*jan*).

Truth, for *Karuṇākara*, is not an abstract essence, but an active manifestation of a God of Love. Truth can, therefore, be lived. Righteous people conform their whole life according to the demands of Truth (*satyaṁ sam+anu+vartante*), says *Śri Rāma*, for "Truth is God (*satyam–eva=Īśvaraḥ*) and the righteous life of people is always based on Truth (*satye dharmaḥ sadā=āśritaḥ*); all things are rooted in Truth and there is no goal more supreme than Truth (*satyān–na=asti paraṁ padam*)" (*Vālmīki Rāmāyaṇam*). Hence, Truth is not only the object of bookish

17. Literally, "anointing" (*abhiṣekaḥ*). In Greek there is a play on words between "*ḥrisma*" (unction) and "*Ḥristos*" (Anointed).

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knowledge (*jñānam*), but of experience (*vi+jñānam*)[18]. From Truth no false knowledge (*mṛṣā+jñānam*) can proceed, for it shows itself immediately in human behaviour. Untruth means absence of love, according to the ways of the "world". Therefore, "Do not follow the evil law (*hīnaṁ dhammam*)! Do not live on in thoughtlessness! Do not follow false (*micchā* or *mithyā*)[19] doctrine! Be not a friend of the world (*na syāta loka+varddhanaḥ*)" (*Dhammapada* 13 : 1).

(2 : 22 – 25)

भवेत सत्यनिष्ठाश्च लभध्वं सत्यजीवनम्

Bhaveta satya+niṣṭhāś-ca, labhadhvaṁ satya+jīvanam

Be faithful to the Truth, and you will obtain true Life

Truth, for *Karuṇākara*, is what he and other early disciples experienced to be a true manifestation of God's Righteousness and Love. There may be many ways of being drawn into union with God, as the divine Presence stirs the heart of every human being. Wherever human truth and love are sincere expressions of the inner aspiration, they are also the gracious manifestation of God's Truth and Love. *Maharṣi Karuṇākara* is not a fanatic of his own sect! He believes in the unity of all mankind and respects all expressions of the common attempt at upright human behaviour (*mānava+dharma*). One truth can be expressed in so many different ways; even sages paraphrase it quite differently (*ekaṁ sad viprā bahudhā vadanti*). The Spirit of God is not absent from the multiple sacred writings and forms of worship, in whatever linguistic or cultural garb they may have been transmitted[20]. Yet, there is something unique in the way *Karuṇākara* presents his conviction. It is the intensity of God's self-revelation in his unlimited love for all humankind, as he spoke through the *Guru*! The *Guru* emptied himself so much in his self-identification with our common human condition,

18. R. C. Zaehner differentiates *jñānam* as "wisdom learnt from holy books" and *vi+jñānam* as "wisdom learnt from life" (*Gītā* 6 : 8). "Wisdom, then, amounts to detachment from all that is transient and a loving attachment of the immortal self to God" (*op. cit.*, p. 162). "By knowing it you are freed (*jñātvā mokṣyase*) from ill" (*Gītā* 9 : 1), "by knowing it one attains immortality (*jñātvā (a)mṛtam-aśnute*)" (*Gītā* 13 : 12) and "perfect peace (*parāṁ śāntim*)" (4 : 39) and liberty (18 : 66; Jo 8 : 32 *Satyaṁ tvā mokṣayiṣyati*).

19. "Avoid misbehaving by speech (*vacī duc+caritaṁ hitbā*); follow well-behaviour by speech (*vācāya su+caritaṁ care*)" (D.P. 17 : 12). Don't become a *mithyā+bhāṣī* (one who speaks falsehood), but a *mita+bhāṣī* (one who speaks little or measured words)!

20. "The cows are of different colours, but the colour of the milk is one and the same" (*Brahmabindu × Upaniṣad*).

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that nobody can claim any self-realization, without loving adherence to his fellow human beings. If, through inner illumination, we try sincerely to love others, we are in full accordance with the way God has spoken through the *Guru*. This essential truth of God is here made explicit for the explicit believer, as follows :

2 : 22a	असत्यवादी स तु यो वदेद् यद् नास्ते मुकुन्दः प्रभुणाभिषिक्तः । महत्तरः किन्तु ततो ऽपि यो वा मायाभिषिक्तं वदते गुरुं तम् ॥	*A+satya+vādī sa tu, yo vaded yad* *na=āste Mukuṅdaḥ Prabhuṇā=* *abhi+ṣiktaḥ;* *mahattaraḥ kintu tato (a)pi yo vā* *māyā×abhiṣiktaṁ vadate Guruṁ tam!*

A speaker of untruth, however, is he who says that
Mukunda is not one anointed by the Lord (*Prabhu*);
or even a still greater [speaker of untruth] is he who
says that the *Guru* is a deceptive anointed one (*māyā×abhiṣikta*) !

When truth is lived in concrete love, it unavoidably implies relationship to the *Guru*. If one does not reflect in one's life that humble human and gentle humane appearance of the *Guru*, one cannot claim true union with God or communion with man. In order to be obedient to God's Truth as manifested in the *Guru*, the disciple should accept the good news of salvation, as he lived it concretely, and not look for a new kind of pseudo-revelation through an ethereal knowledge of a disincarnated fake " anointed one ". *Mukundadeva*, as *Karuṇākara* believes, is the one, truly anointed by the Lord and appointed to be — what his very name suggests — a unique manifestation of God's saving Love, in all its intensity and proximity for man[21]. If the disciple, once enlightened, rejects the *Guru*, he opposes God's Truth and he is himself not really " anointed " by the Word of the *Guru*. Moreover, to reject the *Guru* is also to reject the Father, because the life of the *Guru* shows that he was in a special relationship to the Love of God. If a disciple claims to know God, he cannot disown the Love shown in the Son, that is, in the *Guru*. If a disciple denies this special relationship of the *Guru* as the incarnation of God's Love, he cannot be in union with that very same God. But if a person accepts his

21. This belief is not unlike that of Sikhism, which holds that God himself speaks through the *Guru* and the *Guru* guides the actions of the " *sikh* " (i.e. disciple) and unites him with God. " However, it is significant to note that the Sikhs do not believe that their (ten) Gurus were the incarnations of God. *Guru Gobind Singh* had himself pronounced that he was only a ' servant of God '. He converted the order of Guruship from the physical form to the WORD — *Shabad* — and directed that after his death the . . . community would recognize and adore ' *Guru Granth Sahib* ' as their eternal *Guru* " (*Way to Peace, op. cit.*, p. 69).

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fellow-beings with sincere love, then there is also the inner acceptance of the *Guru* as the manifestation of God's Truth and Love. This communion is the sign or criterium of union with divine Life itself.

2 : 22b-23a असत्यवादी पुनरस्ति सो ऽयं
न मन्यते येन पिता सपुत्रः ।
यः को ऽपि नाङ्गीकुरुते च पुत्रं
पित्रा सहैक्यं स कथं लभेत ॥

A+satya+vādī punar-asti so (a)yaṁ,
na manyate yena Pitā sa+putraḥ.
Yaḥ ko (a)pi na=aṅgī+kurute ca Putraṁ,
Pitrā saha×aikyaṁ sa kathaṁ labheta ?

Again, he is a speaker of untruth,
by whom the Father with the Son is not recognized (*man*).
And whoever does not accept (*aṅgī+kṛ*) the Son,
how can he obtain communion (*saha×aikyam*) with the Father ?

2 : 23b पुत्रं हृदाङ्गीकुरुते जनो यः
पितुः प्रसादं लभते स एव ।
[तातादभिन्नः खलु तस्य पुत्रो
यस्तं न मन्येत स नास्तिको ऽस्ति ॥]

Putraṁ hṛda×aṅgī+kurute jano yaḥ,
Pituḥ prasādaṁ labhate sa eva.
[Tātād-a+bhinnaḥ khalu tasya Putro;
yas-taṁ na manyeta, sa na×āstiko (a)sti.]

The person who confesses the Son in his heart,
obtains also the grace (*prasāda*) of the Father (*pitā*).
[Really inseparable (*a+bhinna*) from the Father (*tāta*) is his Son;
he, who does not recognize him, is a non-believer (*na×āstika*).]

The real "atheist" (*na×āstika*) is not the one who denies the existence of God, but the one who does not allow God's Love to come alive in his own relationship with others. The Hindi poet *Dādu Dayāla* has brought this out so pointedly : "Who is atheist ? The one who says, 'All is bad (*kāpha*)', but does not keep his heart pure (*sāpha*). . . Who gives trouble to his relatives and swallows their possessions, who is full of the dirt of hypocrisy, . . . who is violent, oppresses the poor, and has no compassion at all in his heart. Such an atheist will go to hell !" Such a person is untrue towards his deeper self, and this inner lie is reflected in his whole behaviour : "The liar (*a+satya+vādī*) goes to hell; and also the one who says 'I did not do' and yet he did !" (*Dhammapada* 22 : 1).

How different is the attitude of the believer (*āstika*) who enacts God's Truth and Love in his life. Therefore he can pray, "I crave grace (*prasāda*) of you, adorable Lord. Bear with me, I beg you, as father with son, or friend with friend, or lover with the one he loves" (*Gītā* 11 : 44). Such loving relationship is seen in a special way in the life of the *Guru*. When the disciple accepts the *Guru* as the manifestation of the Father's Love, he will also enter into this

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relationship of sonship. This experience was imparted to the early disciples in an exceptional way. *Karuṇākara* witnesses about "the beginning", when the Word of Life was communicated through the *Guru*. His teaching should now bear fruit in the lives of the disciples. Because of the sure promise of the *Guru*, they are already partakers in the very Life of the age to come.

2 : 24a प्रारम्भतः पूज्यगुरोर्मुकुन्दात्	*Pra×ārambhataḥ pūjya+guror-Mukundāt*
प्राप्तास्तु शिक्षामृतबिन्दवो ये।	*prāptās-tu śikṣā×amṛta+bindavo ye,*
ते सन्तु सर्वे हृदये स्थिता वः	*te santu sarve hṛdaye sthitā vaḥ.*
इत्येव नित्यं खलु कामये ऽहम्॥	*Iti=eva nityaṁ khalu kāmaye (a)ham.*

At the very beginning (*pra×ārambha*), from the revered *Guru Mukunda*
nectar drops (*bindu*) of teaching (*śikṣā*) were received;
let them all be remaining in your (*vaḥ*) heart.
Thus, indeed, I always desire it certainly to be.

2 : 24b पुरा श्रुतं यद्यवधारितं स्याच्	*Purā śrutaṁ yadi=ava+dhāritaṁ syāc*
चित्ते भवद्भिः स्वहितं हि सर्वम्।	*citte bhavadbhiḥ, sva+hitaṁ hi sarvam;*
पुत्रेण पित्रा च सहैक्यभावं	*Putreṇa Pitrā ca saha×aikya+bhāvaṁ,*
तयोः प्रसादं च भजेत यूयम्॥	*tayoḥ prasādaṁ ca bhajeta yūyam.*

What was heard (*śruta*) earlier if it be interiorized (*ava+dhṛ*)
in the mind (*cit*) by you, then it is all for your own good (*sva+hitam*);
with the Son and the Father there is feeling of communion (*saha×aikyam*),
and you will enjoy (*bhaj*) the grace of both.

2 : 25 इयं च तेनात्र कृता प्रतिज्ञा	*Iyaṁ ca tena=atra kṛtā pratijñā*
दयालुना चैव वचः प्रदत्तम्।	*Dayālunā ca=eva vacaḥ pra+dattam,*
प्रभोः प्रसादाच्च तदस्ति लभ्यं	*Prabhoḥ prasādāc-ca tad-asti labhyaṁ,*
यज्जीवनं स्याद् भवतामनन्तम्॥	*yaj-jīvanaṁ syād bhavatām-an+antam.*

And this is the promise (*pratijñā*) made by him here
and also the word (*vaca*) given by the Merciful One,
and it is to be obtained by the Lord's grace,
namely that endless (*an+anta*) Life be yours.

"The holy Word is a sweet stream of *amṛtam*; whoever drinks of it finds the door of liberation", says *Guru Nānaka*. And to have found a *Guru* like *Mukundadeva* was a source of extreme joy for the early

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disciples. They would cling to his company, saying, "I take hold of your merciful lotus-feet (*sa+karuṇaṁ tava pāda+padmam*)... O Friend of the poor, you are my refuge (*tvam–eva śaraṇaṁ mama, dīna+bandho*)! ...Giver of supreme happiness (*parama+sukha+dam*), true Teacher, I pay homage to you (*sad+guruṁ taṁ namāmi*)."

(2 : 26–28)

स तु शिष्यो भवेद् विज्ञः सद्गुरौ श्रद्दधाति यः

Sa tu śiṣyo bhaved vi+jñaḥ, Sad+gurau śraddadhāti yaḥ

Only that disciple will become a complete knower, who believes (*śrad+dhā*) in the true *Guru*

Genuine disciples are those truly anointed, that is, illumined by the universal Truth of God, though it began to dawn on them through the particular words of an authentic *Guru*. If this teaching remains in them and fructifies, it will continue to enlighten them from within. They don't need any outside teacher, who would be able to supplement something better. They have all they need to know, as the seed contains its own capacity to germinate. They must provide, however, the good soil and support one another in the love-fellowship of co-disciples. Then the pool will be covered by pure lotus-flowers, untarnished by the black mire. Each will shine as a lamp which does not flicker, standing in a windless place. The faithless disciples, on the contrary, who do not interiorize the word of the *Guru*, fail to enact it; they can only be named fake anointed ones. They deceive themselves and also deceive others :

2 : 26 इमानि तथ्यानि तु युष्मदर्थं	*Imāni tathyāni tu yuṣmad–arthaṁ*
तेषां प्रसङ्गे लिखितानि पत्रे।	*teṣāṁ prasaṅge likhitāni patre,*
मिथ्याभिषिक्ताः परवञ्चका ये	*mithyā×abhiṣiktāḥ, para+vañcakā ye,*
छलेन युष्मान् खलु वञ्चयन्ति।।	*chalena yuṣmān khalu vañcayanti.*

These facts (*tathyam*), however, for your sake
in their own context are written in the letter,
namely that false anointed ones, who are deceivers of others,
are trying to deceive (*vañc*) you by fraud (*chala*).

2 : 27a प्राप्तास्तु युष्माभिरहो सुदीक्षाः	*Prāptās–tu yuṣmābhir–aho!, su+dīkṣāḥ*
तस्माद् गुरोस्ता अवधारिताश्च।	*tasmād Guros–,tā ava+dhāritāś–ca.*
नापेक्ष्यते को ऽप्यधुना जनः स	*Na=apa×īkṣyate ko (a)pi=adhunā janaḥ sa,*
दीक्षेत युष्मानपरः पुनर्यः।।	*dīkṣeta yuṣmān–aparaḥ punar–yaḥ.*

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But by you, o wonder !, good instructions (*su+dīkṣā*)[22] have been
received
from that *Guru*, and these have been interiorized (*ava+dhṛ*).
Now (*adhunā*) not any person is required (*apa+īkṣ*),
who, as another (*apara*), would instruct you again.

2 : 27b यतः प्रदत्तं गुरुणा समस्तं
ज्ञानं भवद्भ्यः खलु सत्यमेतद् ।
न तत्र मिथ्या हि यथोपदेशं
जाता अभिन्नाः स्वगुरोर्भवन्तः ।।

Yataḥ pra+dattaṁ Guruṇā samastaṁ
jñānaṁ bhavadbhyaḥ, khalu satyam–etad;
na tatra mithyā hi, yathā×upadeśaṁ
jātā a+bhinnāḥ sva+Guror–bhavantaḥ.

Since by the *Guru* was given complete
knowledge to you, it is certainly truth;
therein is no fallacy (*mithyā*), as in accordance with the preaching
you have become unseparable (*a+bhinna*) from your own *Guru*.

According to the three gems (*ratna+trayam*) of Jainism — right faith, right knowledge, right conduct — the way to liberation (*mokṣa+mārga*) consists in a simultaneous interiorization and enactment of true insight (*darśana+jñāna+caritrāṇi*) (*Tattvārtha Sūtra* 1 : 1). In the same way, *Karuṇākara* tells us that the instruction given by the *Guru* (or by his word) should become experiential knowledge in the disciple, who, by living it, acquires union with the *Guru* himself. Therefore, one does not require any teaching, when the inner Teacher is present ! " Abandoning all duties (*sarva+dharmān–pari+tyajya*), come to Me alone for shelter (*mām–ekaṁ śaraṇaṁ vraja*) ", such is the final invitation of Lord *Kṛṣṇa* (*Gītā* 18 : 66). Realizing this, *Arjuna* can stand on his own legs, " I stand firm with my doubts dispelled. I shall act according to your (inner) Word " (18 : 73).

If the disciple is faithful (*vi+śvasta*), keeping oneness with the *Guru* and the *Saṅgha*, he can be confident (*ā+śvasta*) for the future. If the *Guru* were suddenly to appear, the true devotee will not shrink back in fear.

2 : 28a मम प्रिया हे शिशवस्त्विदानीं
तस्मादभेदं हि भजेत यूयम् ।
यतो यदैव प्रकटो भवेत्सः
तस्मिंस्तदा ऽऽश्वस्तधियो भवेम ।।

Mama priyā he śiśavas–tu=! Idānīṁ
tasmād–a+bhedaṁ hi bhajeta yūyam,
yato, yadā=eva prakaṭo bhavet–saḥ,
tasmiṁs–tadā (ā)+śvasta+dhiyo bhavema.

But, oh my dear little children ! Now (*idānīm*)
non-distinction (*a+bheda*) with him may you maintain (*bhaj*),
so that, when indeed he becomes manifest,
then in him we be confident of mind (*dhi*).

22. Literally, " anointing " (*abhiṣekaḥ*).

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2 : 28b न लज्जया चापसरेम दूरं
यदा हि तस्यात्र शुभागमः स्यात्।
[यदा च तेनैक्यमया भवेम
तदा हि तस्मान्न भयं भवेद् नः ।।]

Na lajjayā ca=apa+sarema dūraṁ,
yadā hi tasya=atra śubha×āgamaḥ syāt.
[Yadā ca tena=aikyamayā bhavema,
tadā hi tasmān–na bhayaṁ bhaved naḥ.]

May we not out of shame go away (*apa+sṛ*) far off,
when indeed his beneficial coming (*āgama*) happens here.
[And when we are united to him,
then from him there is certainly no fear (*bhayam*) in us.]

At the end of the first part of the *Upadeśāmṛtam* (1 : 5–2 : 28) it has become perfectly clear to the reader that union with God is not realized by merely claiming to have achieved superior knowledge. Though *Śrī Śaṅkarācārya* declares that union with the Supreme Soul depends on knowledge and that this is true liberation (*Brahmātma×aikya+bodhena mokṣaḥ siddhyati, Viveka-cūdāmaṇi,* 58), yet he exposes how this is to be gradually obtained through the realization that one's limited self is finally "unreal", compared with the real Self. This knowledge, moreover, cannot be gained unless there is surrender to the *Guru*: "O Lord, Friend of the distressed, Sea of mercy (*kāruṇya+sindhu*), I bow to you. I am fallen in the ocean of worldly life. Save me through your benign look, which is impartial and rains down abundant ambrosia of mercy (*kāruṇya+sudhā*)" (v. 37). Similarly, *Maharṣi Patañjali* explains, step by step, how the light of knowledge (*jñāna+dīpti*) is obtained through the purification of consciousness (*cittam*). In fact, *yoga* consists in the gradual control of mental process (*citta+vṛtti+nirodha*) (*Yoga+Sūtram*, 2). *Maharṣi Karuṇākara*, however, speaks of the need of an enlightened behaviour, lit up by the Light of God's Truth and Love, as manifested in the *Guru*[23]. In order to walk in the Light towards full union with God, one has to avoid sins (1 : 6–2 : 2), observe the commandments (2 : 3–11), and be faithful to good inspirations (2 : 12–28). This triple criterium helps the reader to check his or her general behaviour. It is now repeated at a deeper level, in order to lead to an honest soul-searching about one's right relationship to God and fellow-beings. If the first part could be called a *karma+mārga*, the second part (2 : 29–4 : 6) may be termed a path of true knowledge (*jñāna+mārga*).

23. Compare *Guru Arjun*'s poem:
"The entire world wanders about in delusion,
In the darkness of spiritual ignorance,
Inside all God is pervasive, ever awake,
One who realizes the fear-consuming Word of God,
His self merges as light in the Light Divine."
(G. S. TALIB, *Selections from the Holy Granth*, Delhi, 1975, p. 128)

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2 : 29–4 : 6

द्वितीयं प्रकरणम्

Dvitīyaṁ Prakaraṇam

SECOND PART

धर्मकर्मविधानेन प्रभोः सायुज्यसाधनम्

Dharma+karma+vidhānena Prabhoḥ sā+yujya+sādhanam

FULL ENACTMENT OF RIGHTEOUSNESS (*dharma*) IS THE MEANS OF COMMUNION WITH THE LORD

The three criteria of true communion with God are now re-examined in their deepest root: the first condition for union with God is avoidance of the great sin of unrighteousness (when one proudly rejects the inner Truth); the second condition is observance of the great commandment of love (namely loving one's fellow-beings because of God's righteous Love); the third condition is fidelity to the Spirit of God in opposing the great Deceiver (who is but a false anointed one, distorting the true acceptance of the *Guru* as the fully human incarnation of Righteousness). These conditions are also signs that one lives already in union with God. The deeper " life " within a disciple is that he lives from and for God, because he is born of God. The *Bṛhadāraṇyaka×Upaniṣad* says about this birth: " *yathā+kārī yathā+cārī tathā bhavati*, just as he acts, just as he behaves, so is he born " (4 : 4 : 5). In this second part (2 : 29–4 : 6), *Karuṇākara* uses repeatedly the terms birth or sonship. To be a true child of God is to live in true communion with the Father. And by accepting God's saving Love in one's life, one enters the right relationship towards others too, who are all equally brothers and sisters[1].

(2 : 29)

द्वितीयः सिद्धान्तः

Dvitīyaḥ Siddhāntaḥ

SECOND THEMATIC PRINCIPLE

ईश्वरः सर्वदा धर्मनिष्ठः

Īśvaraḥ sarvadā dharma+niṣṭhaḥ

GOD IS ALWAYS RIGHTEOUS

In the first part, God was defined as self-revealing Light (1 : 5), and union with Him was, consequently, expressed in terms of " walking

1. According to the *Yajurveda*, we have all become a people born of the Creator (*Vayaṁ Prajā+pateḥ prajā abhūma*).

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in the Light". In the enunciation of the thematic principle for the second part, God is defined as righteous (*dharma+niṣṭha*). There is no righteousness apart from God. It is not because of some eternal Law and his conformity to it that God is righteous. He himself is all Righteousness; and being true to himself, he is *dharma* and reveals *dharma*. In other words, God is always good and he only does what is right. At first sight, this may appear contradictory; the more deeply we penetrate into God's mystery, the more he becomes a personal God, a loving Father. It is also the great discovery of the Holy *Gītā*, which does not lead us into the immortal state of an impersonal *Brahma*, but into union with *Kṛṣṇa* as the ultimate stage of deliverance. "The achievement of liberation and *nirvāṇa* does not mean that God simply disappears as a Person", says R. C. Zaehner in his *Gītā*-commentary[2]. *Kṛṣṇa* identifies himself with the absolute, unconditioned *Brahma* and thus claims to be the foundation of the eternal law of righteousness (*Gītā* 14 : 27)[3].

God is *dharma* itself (*dharma+rūpa*), which means: he loves all, he distributes his gracious love to all (*sa sarveṣu vitarati svakīyaṁ prema+prasādam*). In order to become righteous (*dhārmika*), one has to accept God's Righteousness and live according to it. He or she who tries to lead a really good life is a true child of God; for only God is really good and sows seeds of goodness in all souls.

2:29	यदा च यूयं खलु वित्थ सत्यं	*Yadā ca yūyaṁ khalu vittha satyaṁ,*
	यदीश्वरो राजति धर्मनिष्ठः ।	*yad–Īśvaro rājati dharma+niṣṭhaḥ,*
	जानीत धर्माचरणे रतो यो	*jānīta dharma×ācaraṇe rato yo,*
	जातः स सर्वो ऽपि ततः परेशात् ॥	*jātaḥ sa sarvo (a)pi tataḥ Para×īśāt.*

If you certainly know (*vid*) the Truth,
namely that God remains (*rāj*) righteous (*dharma+niṣṭha*),
then know (*jñā*) that he who is devoted to right behaviour
(*dharma×ācaraṇam*),
is born (*jan*) wholly, therefore, from the supreme God (*Para×īśa*).

2. R. C. ZAEHNER, *op. cit.*, p. 35. He finds support from verses like *Gītā* 15 : 19, in which to know *Kṛṣṇa* as the Supreme Spirit is also to worship him with all one's being, with all one's love.

3. "This unqualified claim of the personal God, Krishna, to be the 'base supporting *Brahman*' confirms everything He has been saying in more guarded terms before... Krishna's present statement... can only mean that He, as personal God, transcends even the absolutely transcendent... In addition, He is the fount of righteousness (*dharma*) and of absolute beatitude" (*ibid.*, p. 358).

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For a person, to be righteous does not mean that he has reached perfection as such. It consists in his humble attempt to integrate God's Righteousness into his own life[4], while growing towards it. As the *Vaiśeṣika-darśanam* says, " Righteousness is this: when there is all-round progress (*abhi×udaya*) (in this world) and the highest perfection (*niḥśreyas+siddhi*) (in heaven) " (*Sūtra* 1 : 1 : 2). And according to the *Mahābhārata*, " Righteousness results from behaviour " (*Anuśāsana+parva* 149 : 137). Yet, in the meantime, this means also that man has to overcome all imperfections and certainly avoid unrighteous sin !

(3 : 1–9)

प्रथमः उपखण्डः

Prathamaḥ Upa+khaṇḍaḥ

FIRST SUBSECTION

सदैव घोरपापं वर्जनीयम्

Sadā=eva ghora+pāpaṁ varjanīyam

THE GREAT SIN (*ghora+pāpam*) IS ALWAYS TO BE SHUNNED

Sin is always to be avoided. From the voice of conscience, man intuitively knows what is good or wrong. Even in a situation of a just war, *Arjuna* feels, " Alas ! indeed, in committing a great sin (*mahat–pāpam*) are we engaged, we who are endeavouring to kill our kindred from greed of pleasures of kingship ". *Arjuna* calls it *a+dharma*, which will lead to hell (*naraka*). Certainly, doing injustice in any form has to be avoided. Yet, the root of sin comes from the heart. The motivation has to be examined. Something deeper may be at stake. At the end of the *Gītā*, *Arjuna* will feel that it is necessary for him to finish the war, yet not without loving surrender to the Lord and after banishing all hatred from his heart. It is possible that *Kṛṣṇa*'s teaching should have led the disciple to complete non-violence, and that the duty of fighting evil had to be understood in a spiritual sense. Still, the story brings out that there is a deeper level of *a+dharma*, which should at all cost be avoided.

God has the greatest plan of love for mankind. Hence, the great sin is to act against Love, by wilfully and proudly rejecting God's plan. Those who do so cannot know God as a Father and cannot recognize the others as brothers or sisters.

4. " Each individual has his inborn nature (*sva+bhāva*), and to make it effective in his life is his duty (*sva+dharma*). Each individual is a focus of the Supreme, a fragment of the Divine. His destiny is to bring out in his life this divine possibility... So long as our work is done in accordance with our nature, we are righteous, and if we dedicate it to God, our work becomes a means of spiritual perfection " (S. RADHAKRISHNAN, *op. cit.*, p. 364).

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(3 : 1–2)

सत्यः प्रभुः सृजत्यस्मान् शिशुरूपेण पालितुम्

Satyaḥ Prabhuḥ sṛjati=asmān śiśu+rūpeṇa pālitum

The just Lord creates us in order to care for us as his children

In order to realize the greatness of sin, we must think of him against whom we sin. God reveals himself as a loving Father, as the supreme "*Hari*", who draws (*harati*) us with the greatest affection. God's truthfulness and righteousness are manifest in the Life he gives to us, making us really to be his own family. Being created by him, we already belong to him; but it is only the beginning of full union with him. It is not clear what we shall be (*kiṁ bhaviṣyāmaḥ*); yet, because of his faithfulness, it is already ours. The reality of our being *Hari*'s *children* is assured in the *Guru*, who was child of God in a unique way. Hence, in him we know what we should be and what we shall be by his grace, becoming righteous like him (*tasya sadṛśā bhaviṣyāmaḥ*).

3 : 1a अहो पिता नः प्रददौ कियन्तं
स्नेहं तु वात्सल्यमयं महान्तम् ।
कथ्येम यत्तस्य हरेः सुपुत्राः
सत्यं वयं स्मो ऽपि तथैव नूनम् ।।

Aho ! Pitā naḥ pra+dadau kiyantaṁ
snehaṁ tu vātsalyamayaṁ mahāntam,
kathyema yat–tasya Hareḥ su+putrāḥ.
Satyaṁ vayaṁ smo (a)pi tathā=eva nūnam.

See ! The Father has given us such a
love (*sneha*), so affectionate and great,
that we are called the good sons of God (*Hari*).
And truly we are indeed like that:

3 : 1b-2a अस्मान् न जानाति जगत्प्रपञ्चो
यतो न जानाति परं प्रभुं सः ।
प्रिया जनाः अद्य तु तत्सुताः स्मः
प्रकाशितं नास्ति च किं भवेम ।।

Asmān na jānāti jagat+prapañco,
yato na jānāti paraṁ Prabhuṁ saḥ.
Priyā janāḥ ! Adya tu tat+sutāḥ smaḥ,
prakāśitaṁ na=asti ca kiṁ bhavema.

The delusive world does not know us,
because it does not know the Supreme Lord.
Beloved people ! Today itself we are his children (*suta*),
and it is not manifested how we shall be.

3 : 2b विद्मो यदा च प्रकटो भवेत्सः
तुल्या वयं स्याम तदैव तेन ।
तथा च विद्मो यदवश्यमेव
पश्येम तं सो ऽस्ति यथा तथैव ।।

Vidmo yadā ca prakaṭo bhavet–saḥ,
tulyā vayaṁ syāma tadā=eva tena.
Tathā ca vidmo yad–avaśyam–eva
paśyema taṁ so (a)sti yathā tathā=eva.

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We know that when he becomes manifest (*prakaṭa*),
then we shall be similar (*tulya*) to him.
And we know that certainly
we shall see him as he is.

Man's most intense desire is to see (*dṛś*) the hidden God. But God cannot be seen, unless he reveals himself; and only those who have the eyes of faith come to know him fully. The "world" has eyes, but does not see! God manifests his power and love in so many ways: look at the stars, look at the snow-clad mountain, look at the sunflowers, look at the smiling child; or read the lives of the saints, consider your own history. . . But there are also so many ugly things to see in this world! *Karuṇākara* tells us that the true sight of God's Love is the appearance (*darśanam*) of the *Guru*, most manifestedly, when he is nailed on the cross — for there he appears fully as the Righteous One, in obedient surrender to the Father. To see God as he is is to contemplate him in the face of the *Guru*, where he is seen totally committed to his children. The disciples, as children of God, will be like the *Guru*, who is in a special relationship to God, as a Son to his Father. Already now they believe that he is in a unique relationship to the Father, and they share in it. But, when the glorious *Guru* finally becomes manifest, they will realize and see that he is fully Son!

(3 : 3–9)

ये सत्यपुत्राः परमेश्वरस्य ते पापपङ्काद् विरता भवन्तु

Ye satya+putrāḥ Parama×Īśvarasya, te pāpa+paṅkād vi+ratā bhavantu

Those who are true sons of God remain averted from the mire of sin

After having reminded us of our highest dignity, as children of God, *Karuṇākara* spurs us to take our responsibility seriously. The cosmic Law (*ṛtam*) is no impersonal, irresistible, evolutionary process; it is the undertone of God's saving plan of Love. It is heard in the voice of conscience. He who acts against it commits iniquity (*an+ṛtam*). It is also partially expressed in the written codes (*dharma+śāstram*) and laws of upright living, in as far as they echo the one great Law (*vidhi*), which is the will of the God of Love. To act against this Law (*vidhi+virodha*) is the great sin of lawlessness.

To be in union with God means to do his Will. God is always in accordance with his own Will, for he is Righteousness itself. But

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we need to conform ourselves to his Will; we need to purify ourselves. The model for our self-purification (*sādhanam*) is the righteousness of the *Guru*, for he was fully submitted to doing God's Will. In his canticle of God's mercy, *Karuṇākara* assures us that we can find purification in the *Guru*. The *Guru*, as the Righteous Son, appeared to take away sin, all sins. The disciple, who has come to know him, cannot go on sinning like before, he cannot be a habitual, regular sinner any more! For, then, he is in danger of rejecting the Love of God completely. If he keeps on sinning against the Will of God, known to him, he will become like those false disciples, those disobedient fake anointed ones, who act in direct opposition to the *Guru*'s teaching. They are breaking the true Law of God; they commit the great sin. But the saints (*siddha*) will always try to obey God's Will. They will act in accordance with the unique model, shown in the life of the *Guru*. All their imperfections will be purified by his Righteousness.

3 : 3 आशान्वितो यस्तु गुरौ दयालौ
श्रद्धां च तस्मिन् विदधाति नूनम्।
स स्वं पवित्रं कुरुते तथैव
यथा पवित्रो गुरुरस्ति धन्यः ॥

Āśānvito yas–tu Gurau dayālau
śraddhāṁ ca tasmin vi+dadhāti nūnam,
sa svaṁ pavitraṁ kurute tathā=eva,
yathā pavitro Gurur–asti dhanyaḥ.

But he who places hope on the merciful (*dayālu*) *Guru*
and fully puts (*vi+dhā*) faith (*śraddhā*) in him,
purifies himself in such way
as the blessed *Guru* is pure (*pavitra*).

3 : 4 घोरं च पापं कुरुते जनो ऽसौ
करोति यस्तस्य विधेर्विरोधम्।
विधेर्विरोधो ऽस्ति च घोरपापं
पापं ततो घोरतरं च नास्ति ॥

Ghoraṁ ca pāpaṁ kurute jano (a)sau,
karoti yas–tasya vidher–virodham.
Vidher–virodho (a)sti ca ghora+pāpaṁ,
pāpaṁ tato ghorataraṁ ca na=asti.

And that person commits the great sin,
who acts against his Law (*vidhi*).
And opposing the Law is the great sin,
and there is no greater sin than that.

3 : 5-6a जानीथ यूयं च यदीशपुत्रः
पापान्यपाकर्त्तुमिहावतीर्णः।
आस्ते च तस्मिन् न कदापि पापं
न चापि तन्निष्ठजनो ऽस्ति पापः ॥

Jānītha yūyaṁ ca yad–Īśa+putraḥ
pāpāni=apā + karttum–iha=ava+tīrṇaḥ,
Āste ca tasmin na kadāpi pāpaṁ,
na ca=api tan+niṣṭha+jano (a)sti pāpaḥ.

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And you know that the Son of God (*īśa+putra*)
came down (*ava+tṛ*) here to take away (*apā+kṛ*) sins (*pāpam*).
But in him resides no sin at all,
and also the person faithfully remaining (*niṣṭha*) in him is not a sinner (*pāpa*).

3 : 6b-7a करोति पापं खलु यो ऽपि सो ऽपि
तं दृष्टवान्नैव न तं च वेत्ति।
ध्येयं च यद् भो शिशवो ऽत्र युष्मान्
न वञ्चयेत्को ऽपि खलः कदाचित् ॥

Karoti pāpaṁ khalu yo (a)pi so (a)pi,
taṁ dṛṣṭvān–na=eva, na taṁ ca vetti.
Dhyeyaṁ ca yad, bho śiśavo !, (a)tra yuṣmān
na vañcayet–ko (a)pi khalaḥ kadācit.

Whoever commits sin, no doubt (*khalu*),
has not seen him, nor does he know him.
Attention is therefore needed (*dhyai*), oh children !, that here
no callous one (*khala*) may ever deceive (*vañc*) you.

BE good and DO good ! Though you are children of God, says *Karuṇākara*, keep vigilant. There has to be a continuous righteous behaviour, from beginning to end. Behave like the *Guru*; he was constantly doing what is good. Yes, *Guru Mukundadeva*, Son of God, fully manifested the divine Righteousness, the saving Love of the Father. But the struggle is still going on in this world. Take the side of the *Guru*, leading a pure life, for " in men of pure deeds sin has come to an end " (*anta+gataṁ pāpaṁ janānāṁ puṇya+karmaṇām*, *Gītā* 7 : 28); whereas " the evil-doing, the deluded, the vile men, they come not to Me, they whose wisdom is destroyed by illusion (*māyā*), who have embraced the nature of demons" (*āsuraṁ bhāvam–āśritāḥ*, 7 : 15). He whose life is habitually sinful may finally reject God's Love altogether and become spiritually a son of the devil !

3 : 7b-8a करोति धर्माचरणं जनो यो
गुरुर्यथैवास्ति स धर्ममूर्त्तिः।
करोति यो वा खलु घोरपापं
पापासुरादेव जनिस्तदीया ॥

Karoti dharma×ācaraṇaṁ jano yo,
Gurur–yathā=eva=asti; sa dharma+mūrttiḥ !
Karoti yo vā khalu ghora+pāpaṁ,
pāpa×asurād–eva janis–tadīyā.

The person who enacts righteous behaviour
is like the *Guru* himself — he who is Righteousness itself (*dharma+mūrtti*) !
But he who commits the great sin
is like a reproduction (*jani*) from the sinful devil (*pāpa×asura*).

3 : 8b 7 पापासुरश्चैव स आदिकालाद्
यतश्च पापाचरणे रतो ऽस्ति।
इहावतीर्णस्तत ईशपुत्रो
विनाशितुं तस्य कुकर्मजातम् ॥

Pāpa×asuraś–ca=eva sa ādi+kālād
yataś–ca pāpa×ācaraṇe rato (a)sti,
iha=ava+tīrṇas–tata Īśa+putro
vi+nāśituṁ tasya ku+karma+jātam.

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And because the sinful devil from the beginning (*ādi+kāla*)
is engrossed in sinful behaviour (*pāpa×ācaraṇam*),
therefore the Son of God came down (*ava+tṛ*) here
to destroy all his evil works of any sort.

It is clear that *Karuṇākara* speaks here about sin at the deepest level. If the sinner continues to oppose the Light and if he totally rejects God's manifestation of Love, then he belongs to the sphere of the personalized great evil. The power of evil is at work from the beginning of human history; since all men contribute their little mite of sin, it has become a huge tide of sin, which submerges the earth! But the *Guru* stands erect; like Lord *Śiva* who, in order to arrest the forceful descent of the *Gaṅgā*, caught the stream in his matted hair. From him now flows a beneficial current, which washes all sins away. In order to rid mankind of the great sin, the great Love of God became manifest in the *Guru*. The way *Karuṇākara* presents his belief in the great incarnation of Love (*prema×avatāra*) is strikingly similar to the way in which *Santa Tulasīdāsa*, 1500 years afterwards, expresses the devotee's explanation of *Rāma*'s *avatāra*: "When *dharma* was being neglected and proud *asura*-s were gaining strength . . . then, the Lord took on a human body; *Śrī Hari* full of mercy took away people's affliction. To strike at the *asura*-s and to establish the reign of the *sura*-s, and thus to spread his message of Vedic intercommunion (*śruti+setu*), *Rāma* was born" (free version of *Śrī Rāmacarita, Bāla Kāṇḍa*).

The good news, heard from the *Guru*, is sown like a seed (*bījam*) into the hearts of men. If it is well received, it bears fruits of righteousness. In fact, the very Word of Life (*divyaḥ sa Śabdaḥ Parama×ātma+jīvaḥ* of our *śloka* 1 : 2a) is communicated to man, so that he is re-created by it and enters so to speak into a new birth, the rebirth of a child of God. When the divine Seed remains within the disciple, how would he still be able to commit the great sin?

3 : 9a	यः को ऽपि जातः परमेश्वरात्सः	*Yaḥ ko (a)pi jātaḥ Parama×Īśvarāt–, saḥ*
	करोति पापाचरणं न जातु ।	*karoti pāpa×ācaraṇaṁ na jātu;*
	यतः प्रभोस्तस्य पवित्रबीजं	*yataḥ Prabhos–tasya pavitra+bījaṁ*
	विराजते तस्य मनो ऽन्तराले ॥	*vi+rājate tasya mano (a)ntarāle.*

Whoever is born (*jāta*) from the supreme God,
will not enact sinful behaviour at any time (*jātu*);
because the Lord's holy seed (*bījam*)
remains within his mind.

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3:9b सो ऽयं च पापं चरितुं न शक्तो	*So (a)yaṁ ca pāpaṁ carituṁ na śakto,*
यतः प्रभोस्तस्य जनिर्बभूव।	*yataḥ Prabhos–tasya janir–babhūva.*
[जाते पवित्रात्परमात्मनस्तु	*[Jāte pavitrāt–Parama×ātmanas–tu kāluṣya+leśo (a)pi kathaṁ bhaved-*
कालुष्यलेशो ऽपि कथं भवेद्धि ॥]	*dhi ?]*

And he is not able to commit the (great) sin,
because he has become the Lord's offspring (*jani*).
[In someone born from the holy Supreme Soul
how can there be even any (*hi*) particle of wickedness (*kāluṣyam*) ?]

The "inability" to sin is a forceful expression to say that, when someone has really accepted and kept the Word of Life within himself, he cannot commit the great sin of totally rejecting God's Love. It would be a contradiction in terms! Yet, it does not exclude that such a "twice-born" (*dvi+ja*), born from the Spirit (*ātma+ja*), will probably still commit sins of weakness, as long as he is not liberated from earthly life (*deha+mukta*). The divine Seed (*bījam*)[5], sown into the heart of man, is to be understood as the guidance of the Word, the initiation by the *Guru*. It is, therefore, similar to the symbol of the "anointment" (*abhiṣeka*, see 2 : 20). Within the believer there is an inner enlightenment of faith, the continuous presence of the divine Teacher. In this allegorical sense only, can one apply the words of *Gītā* 7 : 10, "Know that I am the eternal Seed of all beings (*bījaṁ maṁ sarva+bhūtānāṁ viddhi . . . sanātanam*); insight in men of insight, enlightenment in the enlightened ones".

The seed-word (*bīja+mantra*) helps the disciple to live as a righteous child of God. It inspires him to understand and fulfil the demands of Love. This is the subject of the next subsection.

5. In *Gītā* 14 : 3–4 Lord *Kṛṣṇa* reveals that he is a father, giver of seed (*bīja+pra+daḥ pitā*), who casts the seed of all life into the universal womb. "This verse affirms that all existence is a manifestation of the Divine. He is the cosmic seed. With reference to this world, He becomes *Hiraṇyagarbha*, the cosmic soul... The Supreme is the Seminal Reason of the world... God himself incarnates the seminal ideas in the forms of the gross world. These seminal ideas which have a divine origin, which belong to the causal *Logos* are the explanation of our love for God. While God is in one sense transcendent to human nature, there is also in the soul a direct expression of the Divine. The cosmic process continues until the causal origin, *alpha*, and the final consummation, *omega*, coincide" (S. RADHAKRISHNAN, *op. cit.*, p. 315–16).

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(3 : 10–24)

द्वितीयः उपखण्डः

Dvitīyaḥ Upa+khaṇḍaḥ

SECOND SUBSECTION

महाज्ञापालनं नूनं मिथः प्रीतेः प्रसारणम्

Mahā×ājñā+pālanaṁ nūnaṁ mithaḥ prīteḥ pra+sāraṇam

THE OBSERVANCE OF THE GREAT COMMANDMENT, NO DOUBT, CONSISTS IN THE INCREASE OF MUTUAL LOVE

In the concentric structure of the whole *Upadeśāmṛtam*, this central section (3 : 10–24) of the middle part (2 : 29–4 : 6) of the Epistle teaches us the core of the *Guru*'s *yoga–śāstram* the great commandment of love (*prema×ājñā*). The terms " love, to love, beloved " occur no less than 52 times in the original Epistle. The story goes that, at the end of his life, *Karuṇākara* only repeated this one *mantra* to the disciples. Whenever they asked him, as the oldest disciple of the *Guru* still living, to give them some inspiring exhortation, he would just say these few words, " Children, love one another ! ". It is said that the massive literature of the 18 *Purāṇa*-s can also be reduced to these two words of *Vyāsa+jī*: " *para×upa+kāraḥ puṇyāya, pāpāya para+pīḍanam* ", i.e. Goodness consists in doing good to others, sin in causing pain to others. The whole *Rāma+carita+mānasa* is summarized by *Tulasīdāsa+jī* in exactly the same terms: " My brother, there is no *dharma* like doing good to others (*para hita*), no wickedness like causing pain to others (*para pīḍā*) " (*Uttara+kāṇḍa*).

(3 : 10–15)

सत्याः सुपुत्राः परमेश्वरस्य सर्वेष्वपि स्नेहपरा भवन्तु

Satyāḥ su+putrāḥ Parama×īśvarasya sarveṣu=api snehaparā bhavantu

True good sons of the supreme God are keen to love everybody

The true children of God can be recognized by their love. " By this all men will know that you are my disciples ", said *Guru Mukundadeva*, " if you have love for one another " (John 14 : 35). In order to picture the true child of Righteousness, *Karuṇākara* draws a contrast; he exemplifies brotherly love by referring to the first imaginary example of hatred in the history of man. It is the only time in his Epistle that he explicitly uses a story from the Bible, yet without mentioning it. *Karuṇākara* always keeps his message as universal as possible. He

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does not want to quote one Scripture against another. In fact, the way he formulates the reference is not exactly found in the Bible (see Genesis 4 : 1–8); he rather takes it from popular Jewish tradition, which is reflected later in the narration of the Holy Quran (*Surat* 5 : 27–30)[6].

The story of one brother killing another is as old as mankind, no matter whether it is presented in the huge *Mahābhārata* battle between *Pāṇḍava* and *Kaurava* brothers, or simply in the crude coldblood fratricide by a son of Adam (*manu*). The killer is called here by the general name of "*Devadatta*"[7], which is the closest equivalent to the interpretation of the Biblical name "Cain", which means "acquired from God", according to Hebrew etymology; while *Deva+datta* means "given by God", in Sanskrit! But he proved to be a child of the devil, whereas his brother was a righteous one (cf. Hebrews 11 : 4). *Karuṇākara* gives us the reason of this first murder: it happened because of a deeper evil in the heart of the murderer. Also the previous "works" of *Devadatta* had been evil (though in the Bible there is no mentioning of other evil deeds by Cain, neither in his occupation nor in the gifts offered for sacrifice). Hence, he was already opting against God's Love; and this great sin, this attitude of totally rejecting God's Will, finally revealed itself in the killing of a brother!

3 : 10a इदं यथोक्तं खलु तेन भेदः	*Idaṁ yathā=uktaṁ khalu tena bhedaḥ*
प्रकाशितो ऽभूद् भवतां समक्षम् ।	*prakāśito (a)bhūd bhavatāṁ samakṣam :*
के सन्ति यत्तस्य हरेः सुपुत्राः	*ke santi yat–tasya Hareḥ su+putrāḥ,*
के सन्ति पापासुरसूनवो वा ॥	*ke santi pāpa×asura+sūnavo vā.*

By what was said, clearly the distinction (*bheda*)
has become manifest in front of you:
who are the good sons of God (*Hari*),
or who are sons (*sūnu*) of the sinful devil.

6. In the Quranic references the two brothers, the shepherd Abel and the farmer Cain, sons of Adam, are not named; but Islamic tradition gave them the name *Hābil* and *Kābil*. *Surat* 5 : 23 draws a beautiful moral lesson: "If somebody kills a man who has not killed anyone or who has not even committed any violence on earth, then that murderer is considered to have killed *all* men; but if somebody saves any one man, then he will be considered to have saved all men!"

In the Biblical story Abel is a shepherd (*meṣa+pāla*, or *ābhīra*, cowherd) and Cain is a farmer (*bhū+pāla*, or *kṛṣāṇa*).

7. "*Devadatta*" has also a universal application in Sanskrit; it stands for any anonymous person, "Mr. so and so". There is something of Cain in all of us,

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3 : 10b यः को ऽपि चैवं न करोति धर्मं
न जातु जातो जगदीश्वरात्सः।
स चापि तस्मात्खलु नैव जातो
यः को ऽपि न प्रेम करोति बन्धौ ॥

Yaḥ ko (a)pi ca=evaṁ na karoti dharmaṁ,
na jātu jāto Jagad+īśvarāt-saḥ.
Sa ca=api tasmāt-khalu na=eva jāto,
yaḥ ko (a)pi na prema karoti bandhau.

Anyone who does not thus act in righteousness,
is in no way born from the God of the universe (*jagad+īśvara*).
Neither is he indeed born from him,
whoever does not show love (*prema*) to his brother (*bandhu*).

3 : 11-12a अयं सुघोषः किल विद्यते सः
श्रुतो भवद्भिर्ध्रुवमादितो यः।
कुर्याम सत्प्रेम परस्परं यद्
न देवदत्तेन समं परन्तु ॥

Ayaṁ su+ghoṣaḥ kila vidyate saḥ,
śruto bhavadbhir-dhruvam-ādito yaḥ:
kuryāma sat-prema parasparaṁ yad;
na "Deva+dattena" samaṁ parantu!

This, for sure, is the good proclamation (*su+ghoṣa*),
which was, by all means (*dhruvam*), heard by you from the beginning:
that we should show true love to one another;
but not like "*Devadatta*" (= Cain)!

3 : 12b पापासुरादेव बभूव यो ऽसौ
जघान बन्धुं किल को ऽत्र हेतुः।
कर्माणि दुष्टानि यतो हि तस्य
बन्धोस्तु सद्धर्मपराणि चासन् ॥

Pāpa×asurād-eva babhūva yo, (a)sau jaghāna bandhuṁ, kila ko (a)tra hetuḥ?
Karmāṇi duṣṭāni yato hi tasya,
bandhos-tu sad+dharma+parāṇi ca=āsan.

He, who was from the evil devil (*pāpa×asura*),
killed (*han*) his brother, after all for what reason?
Because his works (*karma*) were wicked,
while those of his brother were (*as*) truly righteous.

Devadatta is but the instrument of personified Sin. The great evil which he has done by killing his innocent brother is the manifestation of the great sin at work in him. He was given over to pride and would not accept God's Love. Thus, he belonged to the devil, and the power of death was at work in him. In the *Mahābhārata*, the root of sin is said to be the one great sin of greed, which makes man a great devourer of everything and everybody — *eko lobho mahā+grāho, lobhāt-pāpaṁ pravartate*, from this one greed all sins proceed (*Śāntiparva* 158 : 2). Indeed, the great alienation which divides families and societies is man's wrong love of self, the selfish ownership of mine and thine — as the vedic *ṛṣi* had already observed, "Verily, the man who enjoys his wealth alone without any partaker is the embodiment of sin alone — *kevala×agho bhavati kevala×ādī*" (*Ṛgveda* 10 : 117 : 6).

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No wonder that the "world" hates all those who are *Hari*'s children in the true sense. They try to live according to God's demand of love; they are patient, forgiving, honest, generous, humble — yet, they are often despised, exploited, martyred... True indestructible Life, however, is within them. Even if they are killed, they have already crossed death; whereas those who kill are really dead. *Karuṇākara* has fully understood the Heart of the *Guru*, when he upholds the dignity of every human being, the poor, the disabled, the ugliest person — they are all your brothers and sisters! He who hates his brother or sister is a murderer, he commits the great crime of homicide.

3 : 13-14a न विस्मयध्वं जगतः प्रपञ्चो
हे बान्धवाः निन्दति यत्तु युष्मान् ।
विद्मो वयं यद्धि विलङ्घ्य मृत्युं
प्राप्ता अहो संस्कृतजीवनं सत् ॥

Na vi+smayadhvaṁ, jagataḥ prapañco,
he bāndhavāḥ!, nindati yat-tu-yuṣmān.
Vidmo vayaṁ yad-dhi vi+laṅghya mṛtyuṁ,
prāptā, aho!, saṁs+kṛta+jīvanaṁ sat,

Do not be surprised (*vi+smi*), that the delusive world,
oh brothers!, hates (*nind*) you.
We know that, indeed, having crossed (*vi+laṅgh*) death,
we are possessing, oh wonder!, pure (*saṁs-kṛta*) true Life,

3 : 14b यतो वयं स्नेहपरायणाः स्मः
स्नेहं च कुर्मो निजबान्धवेषु ।
स एव चालिङ्गति कालजालं
न स्निह्यते येन तु बान्धवेषु ॥

yato vayaṁ sneha+parāyaṇāḥ smaḥ
snehaṁ ca kurmo nija+bāndhaveṣu.
Sa eva ca=ā+liṅgati kāla+jālaṁ,
na snihyate yena tu bāndhaveṣu.

because we are devoted to love (*sneha*)
and are showing love to our own brothers and sisters.
But he, indeed, embraces the net of death (*kāla*),
by whom no love is shown to brothers and sisters.

3 : 15 जुगुप्सते यो निजबान्धवात्तु
मनुष्यहन्तास्ति स सत्यमेव ।
जानीत यो ऽसौ च मनुष्यहन्ता
जीवं न विन्देत हृदि स्थिरं तम् ॥

Jugupsate yo nija+bāndhavāt-tu,
manuṣya+hantā=asti sa satyam-eva.
Jānīta, yo (a)sau ca manuṣya+hantā
jīvaṁ na vindeta hṛdi sthiraṁ tam.

He who hates (*gup*) his own brothers and sisters,
is really a man-killer (*hantā*).
You know, that he who is a man-killer
does not find Life remaining in his heart.

After having given the negative example of *Devadatta*, the man-killer, who hated his brother, *Karuṇākara* cannot find any better positive

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example of *dharma* than the *Guru* himself, as Giver of Life. He presents him as the crucified King, who laying down his life for others, can in truth teach the supreme commandment of Love. We cannot but think of the righteous *Bhīṣma*, who pierced by arrows on the Field of Righteousness (*dharma+kṣetram*), teaches in the *Śāntiparva* of the *Mahābhārata* that one should renounce what is pleasant to oneself (*svaṁ priyam*) and look for whatever is good for other people (*loka+hita*). And he explains that it means in concrete to make arrangements for the security and maintenance of the poor, the helpless, the old and the widowed women.

(3 : 16–18)

प्रभुर्निर्दिष्टवानस्मान् यथा स्नेहो विधीयताम्

Prabhur–nir+diṣṭavān–asmān yathā sneho vi+dhīyatām

The Lord shows us concretely how love should be practised

This is how God's Love was manifested: through the great historical *dharma+karma* of the *Guru*, who freely accepted death for others. Thus God's Life was offered even to murderers, even to the greatest sinners. This, according to *Karuṇākara*, is the *prema+tattva*, the essence of love. Consequently, the Love of God manifested in the concrete death, out of love, of the *Guru*, should convince the disciples to love fully, even with the readiness to give up one's life, for the good of others.

3 : 16a अस्माभिरेवं स विधिर्गृहीतः	*Asmābhir–evaṁ sa vidhir–gṛhītaḥ*
स्नेहो विधीयेत यथा ऽपरेषु ।	*sneho vi+dhīyeta yathā (a)pareṣu,*
यो दर्शितो ऽस्मद् गुरुणा समर्प्य	*yo darśito (a)smad Guruṇā, sam+arpya*
प्राणान् स्वजीवं च जगद्धिताय ।।	*prāṇān sva+jīvaṁ ca jagad+dhitāya.*

By us in this way the model (*vidhi*) was received (*grah*)
how love should be practised (*vi+dhā*) for others,
as it was shown by our *Guru*, offering
his breath (*prāṇa*) and his own life for the good (*hitam*) of the world.

3 : 16b तथैव चास्माभिरपि स्वजीवः	*Tathā=eva ca=asmābhir–api sva+jīvaḥ*
समर्पणीयो निजबान्धवेभ्यः ।	*sam+arpaṇīyo nija+bāndhavebhyaḥ.*
[तथैव कार्यश्च परोपकारः	*[Tathā=eva kāryaś–ca para×upa+kāraḥ,*
कृतो यथास्मद् गुरुणा प्रियेण ।।]	*kṛto yathā=asmad Guruṇā priyeṇa.]*

In such way also by us our own life (*sva+jīva*)
is to be offered for our own brothers and sisters.
[And in such way charity (*upa+kāra*) is to be done to others,
as it was done by our dear *Guru*.]

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God's love was revealed in the concrete historical self-surrender of the *Guru*, whose last breath became a new *prāṇa+śakti* for the world. This is how *Karuṇākara* personally experienced it[8]. And immediately, he draws the practical consequence by a concrete application. All what we possess is not really ours. It is only entrusted to us for making good use of it. "Do not be greedy to take (*gṛdha*) the wealth of another man" (*Yajur+veda* 40 : 1). Practise non-attachment and non-possession (*a+pari+graha*) in the spirit of *Gāndhī+jī*; then there will be place for God in your heart. If it happens that you have means at hand and you observe, in a concrete situation, that your brother or sister is truly in need, then you have promptly to act. God is Love, and his Love was shown in concrete action. Hence, if you close your heart against your brother or sister, God's Love is not at work in you! But if God's Love is in your heart, it will urge you to see and judge and act for the cause of justice, not only on behalf of the poor but also with the poor.

3 : 17 पूर्णः स्वयं जीवनसाधनैर्यः
पश्येत्स्वबन्धुं द्रविणार्थिनं च।
तथापि चित्तं पिदधातु तस्मात्
तस्मिन् प्रभोः प्रेम कथं प्रतिष्ठेत्॥

Pūrṇaḥ svayaṁ jīvana+sādhanair-yaḥ
paśyet-sva+bandhuṁ draviṇa×arthinaṁ ca,
tathā×api cittaṁ pi+dadhātu tasmāt,
tasmin Prabhoḥ prema kathaṁ pra+tiṣṭhet ?

Who, being himself full of the means of life,
sees his own brother in need of substance (*draviṇam*),
yet closes (*pi+dhā*) his heart away from him,
how can the Lord's Love (*prema*) stay (*pra+sthā*) in him ?

3 : 18 अस्माभिरेवं लघुबालका हे
प्रीतिस्तु कार्या हृदयेन किन्तु।
न शब्दमात्रेण न भाषणेन
सा कर्मणा सत्यतया च कार्या॥

Asmābhir-evaṁ, laghu+bālakā he !,
prītis-tu kāryā hṛdayena; kintu
na śabda+mātreṇa na bhāṣaṇena;
sā karmaṇā satyatayā ca kāryā.

By us in this way, oh little children !,
love is to be exercised from the heart; but
not only by word or by speech (*bhāṣanam*);
it has to be exercised by work (*karma*) and in the Truth (*satyatā*).

Maharṣi Karuṇākara is not just making an appeal for charitable works ! Love has to come from the heart, filled with Truth. When we utter

8. "*Mukun+da* bowed his head and gave the Spirit" (John 19 : 30). And "*prāṇa* is indeed the life of all beings" (*Taittirīya×Upaniṣad* 2 : 3) and even secures immortality in the life hereafter (*Kauṣītakī×Upaniṣad* 3 : 2).

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words, we use our tongue as well as our breath. Every *yogī* or *yoginī* knows the importance of regulating the vital *prāṇa*. According to the *Praśna*× *Upaniṣad*, *prāṇa* has not only a pre-eminent position over all bodily organs; it rules also the three worlds, "knowing its inner nature one enjoys immortality (*adhyātmaṁ ca=eva prāṇasya vi+jñāya=amṛtam-aśnute*)". If *prāṇa* is itself filled with love, then we shall not just **say** we love people; we shall truly love them and show it by our actions. The *Guru*'s *prāṇa* was so much identified with God's Spirit of Truth and Love, that he could breathe divine Life into his disciples (John 20 : 22). They should now re-express, from the interior, the concrete love of the *Guru*. That is why *Karuṇākara* will say in the next verse: from our concrete love, indeed, we know that we are born from God's Truth and Love. Still, even being children of God, in concrete reality, we are far short of the ideal. In spite of our weakness, if our love is sincere, God will certainly forgive our shortcomings. Rich in mercy (*karuṇā+nidhi*), he knows our human frailty.

(3 : 19–22)

अनुविधायी भवेत् शिष्यः करुणानिधौ तु विश्वसेत्

Anu+vidhāyī bhavet śiṣyaḥ, Karuṇā+nidhau tu viśvaset

The disciple should try to observe the commandment,
yet believe in the Merciful One

If our heart is open to God's Truth and if his Love is sincerely reflected, not necessarily in affective feeling but certainly in effective action, then our confidence will never be frustrated. No doubt, there will be failures due to human weakness; yet, conscience will keep confident, because God is a forgiving Father. Therefore, "May we be freed from sin in the presence of *Varuṇa* (the placable and adorable God, from the root *vṛ*), who shows mercy even to the one who commits sin" (*Ṛgveda* 7 : 87 : 7).

When conscience is serene — in other words: when self-consciousness is aware of the loving presence of the Supreme Self (*Parama*×*ātmā sam+ā+hitaḥ, Gītā* 6 : 7), then there is also full confidence in prayer. Whatever we ask for, we obtain! In fact, what we obtain is union with the divine Self, in loving surrender to God's Will. Thus, whatever we ask for, we shall be at peace "in cold and heat, in pleasure and pain, in honour and dishonour; . . . a clod, a stone and a piece of gold will be the same!"

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3 : 19a [स्नेहो यदि स्यात् परमार्थ एव
स: क्षंस्यते न: सकलापराधान् ।]
ज्ञातव्यमस्माभिरिदं तथैवं
जाता हि सत्याद् वयमत्र नूनम् ।।

Sneho yadi syāt parama×artha eva,
saḥ kṣaṁsyate naḥ sakala×
aparādhān.
Jñātavyam–asmābhir–idaṁ tathā=
evaṁ
jātā hi satyād vayam–atra nūnam.

[If love is indeed the supreme purpose (*parama×artha*),
then he will forgive (*kṣam*) all our transgressions.]
It can thus be known by us
that we are certainly born from the Truth.

3 : 19b-20a वयं समाश्वासयितुं समर्था:
प्रभो: पुर: स्याम तदा स्वचित्तम् ।
यदा ऽस्मदन्त:करणं कदाचित्
तिरस्करोति त्वपराधिनो ऽस्मान् ।।

Vayaṁ sam+āśvāsayituṁ sam+
arthāḥ
Prabhoḥ puraḥ syāma tadā sva+
cittam,
yadā (a)smad–antaḥ+karaṇaṁ
kadācit
tiras+karoti tu=aparādhino (a)smān.

We shall then be able (*sam+artha*) to reassure
before the Lord our own mind,
when perhaps our conscience (*antaḥ+karaṇam*)
accuses us as transgressors.

3 : 20b अस्माकमन्त:करणान्महीयान्
प्रभु: स जानाति हि सर्वतथ्यम् ।
[अस्मासु तत्प्रेम तथास्ति यत्स:
क्षमेत चास्मत्कृतपापदोषान् ।।]

Asmākam–antaḥ+karaṇān–mahīyān
Prabhuḥ sa jānāti hi sarva+tathyam.
[Asmāsu tat+prema tathā=asti, yat–
saḥ
kṣameta ca=asmat+kṛta+pāpa+
doṣān.]

Being greater than our conscience
the Lord indeed knows the substance (*tathyam*) of every thing.
[And his Love is in us, that he
may forgive also the sinful faults committed by us.]

3 : 21 प्रिया जनाश्चेन्न तिरस्करोति
यदा ऽस्मदन्त:करणं किलास्मान् ।
तदा वयं विश्वसिमो यदीशो
यद्याच्यते तत्सुलभं ततो न: ।।

Priyā janāś–! Cen–na tiras+karoti
yadā (a)smad–antaḥ+karaṇaṁ kila=
asmān,
tadā vayaṁ viśvasimo yad+Īśo
yad–yācyate, tat–sulabhaṁ tato naḥ;

Beloved people! If our conscience
is not condemning (*tiras+kṛ*) us totally,
then we are confident (*vi+śvas*), that from God
what is asked (*yāc*), that is available (*su+labha*) to us;

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3 : 22 यतो वयं चापि सदैव नूनं	*yato vayaṁ ca=api sada=eva nūnaṁ*
शुभास्तदाज्ञा अनुपालयामः।	*śubhās–tad+ājñā anu+pālayāmaḥ,*
कुर्मस्तदग्रे च वयं तदेव	*kurmas–tad+agre ca vayaṁ tad–eva*
यदेव सर्वं प्रियमस्तु तस्य ।।	*yad–eva sarvaṁ priyam–astu tasya.*

because we are always trying indeed
to observe (*anu+pāl*) his beneficial commandments,
and we are trying to do that very thing before him
what is completely pleasing (*priya*) to him.

Because of our weakness we need, time and again, to ask pardon for all our failures against God's Love. We need to ask guidance and strength to be able to love more, and to love better. *Karuṇākara* wants us to give up all proud self-sufficiency. We are not able to love, as we should, by ourselves. We need the *Guru*'s example and his grace. If we believe and obey, then truly God's Love will be at work through us. Real *bhakti* means devotion as well as loyalty to God. There has to be complete self-surrender to God, as if his grace alone would suffice, and at the same time personal effort is needed, in accordance with God's commandments[9].

(3 : 23–24)

प्रीतिं तु कर्त्तुं खलु या शुभाज्ञा श्रिता गुरोरात्मसमर्पणे सा

Prītiṁ tu karttuṁ khalu yā śubha×ājñā śritā Guror–ātma+sam+arpaṇe sā

The beneficial commandment to show love is based on the self-gift of the *Guru*

It is the explicit belief of *Karuṇākara* that God's will has been manifested through the *Guru*. Hence, he sees the commandment of love as coming through the very words of the *Guru*: "Love one another as I have loved you". When the disciples have accepted the *Guru*'s Love, it will help them to love fully, in all concreteness. The *Śrī+nāma* of *Guru* "*Mukun+da+deva*" will realize its meaning for them. They will experience God's saving grace. They will recognize in respectful admiration (*śraddhā*) that the Anointed *Guru* was chosen and appointed for this very mission, to transmit God's salvation to all. The anointing oil of God's Truth will, as it were, spill over unto them. They will share from the abundance of the

9. At least, this is the view of *Śrī+Rāmānuja*: "Whenever God's grace is mentioned, the personal efforts of the aspirant are stressed too" (J. VAN BUITENEN, *Rāmānuja on the Bhagavadgītā*, Delhi, 1974, p. 28).

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outpouring of God's Spirit on the *Guru*. The "anointment" of their initiation and the abiding presence of the "seed" of the *Guru*'s teaching in them will enable them to know and fulfil the concrete demands of the great commandment.

3 : 23a इयं च तस्यास्ति हरेः शुभाज्ञा
श्रद्धा यदस्माभिरहो विधेया ।
मुकुन्ददेवस्य तदात्मजस्य
सत्याभिषिक्तस्य च नामधेये ॥

Iyaṁ ca tasya=asti Hareḥ śubha×ājñā,
śraddhā yad–asmābhir—,aho!, vi+dheyā
Mukunda+devasya tad+ātma+jasya
satya×abhiṣiktasya ca nāma+dheye.

And this is the auspicious commandment of God (*Hari*),
that faith (*śraddhā*) by us, for sure, should be placed
on the name (*nāma+dheyam*) of *Mukundadeva*, his own Son (*ātma+ja*)
and the truly Anointed One.

3 : 23b-24a प्रीतिर्विधेया च मिथस्तथैव
गुरुर्यथास्मान् हि समादिदेश ।
यश्च प्रभोः सम्मनुते तदाज्ञां
वसत्यभेदेन सदा स तस्मिन् ॥

Prītir–vi+dheyā ca mithas–tathā=eva
Gurur–yathā=asmān hi sam+ā+ dideśa.
Yaś–ca Prabhoḥ sam+manute tad+ājñāṁ,
vasati=a+bhedena sadā sa tasmin.

And mutual (*mithas*) love should be observed in such manner
as the *Guru* indeed commanded (*sam+ā+diś*) us.
And he who keeps (*sam+man*) the Lord's commandment,
dwells always in him without separation.

3 : 24b तस्य प्रभोश्चापि हि तत्र वासो
भवत्यभेदेन सदा स्वभक्ते ।
स्वात्मा प्रदत्तो ऽस्ति च तेन नूनं
विद्मो ऽस्मदैक्येन स विद्यते ऽत्र ॥

Tasya Prabhoś–ca=api hi tatra vāso
bhavati=a+bhedena sadā sva+bhakte.
Sva×ātmā pra+datto (a)sti ca; tena nūnaṁ
vidmo (a)smad–aikyena sa vidyate (a)tra.

And even the Lord's indwelling (*vāsa*) here
within his devotee (*sva+bhakta*) remains always without separation.
And his own Spirit (*sva×ātmā*)[10] is given; by this certainly
we know that he dwells (*vid*) here in union with us.

10. In the original Greek this is the first occurrence in the Epistle of the word "*pneuma*" (spirit), which is neuter in Greek. Its translation, "*ātmā*", masculine in Sanskrit, usually refers to the "embodied self". Its first occurrence in *Gītā* 2 : 55 reads, "the spirit is content in itself (*ātmani=eva=ātmanā tuṣṭaḥ*)", where it has also the meaning of a reflexive pronoun. *Ātmā* does not only mean, however, the "self" that inhabits everybody. It may also mean the Eternal Self, beyond space and time, the pure Spirit,

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Karuṇākara assures the readers that it is really possible to observe the great commandment. First, Love of God has been shown concretely in the *Guru*, so that it is a human reality, embodied within our concrete human relationships. Secondly, when transmitting the commandment of Love and living it to the full, the *Guru* has also promised the abiding presence of the Divine Spirit (*ātmā*), to be the great Guide and Supporter within the disciples. The *Guru* himself is so much filled with this Spirit of Love, that he can always share it and pass it on as his own Spirit (*sva*×*ātmā*)[11]. It is the great gift (*dānam*) of God. It arouses faith, so that the disciples can really accept God's Love, as manifested in the *Guru*, and sincerely try to express it in their love for all fellow-beings. " He who sees the Self (*ātmā*) as the Divine (*bhagavān*) present in all creatures, and sees all creatures grounded in the Self as the Divine, is the highest among the devotees of the Lord (*bhāgavata*). He who feels consuming love for the Supreme Lord,

Ātma+*Brahma*, " the great Lord, also called the Supreme Spirit (*Parama*× *ātmā*), the highest Person, in this body " (*Gītā* 13 : 22). Hence, according to Indian philosophy, the individual soul is a fragment, a minute part of God himself (15 : 7). S. Radhakrishnan explains, " This does not mean that the Supreme is capable of division or partition into fragments. The individual is a movement of the Supreme, a focus of the one great Life. The self is the nucleus which can enlarge itself and embrace the whole world, with heart and mind, in an intimate communion. . . The *jīvātman* is one centre of the multiple Divine and expresses one aspect of the Divine consciousness. The *jīva* belongs to the world of manifestation and is dependent on the One; the *Ātman* is the one supporting the manifestation. . . Each of us is a ray of the Divine consciousness into which our being, if we will only allow it, can be transfigured " (*op. cit.*, p. 328). Or, to use the image proposed by *Śaṅkarācārya*: it is like the reflection of the sun in water; remove the water and the reflection disappears into the sun, which alone is real.

In the Hebrew philosophy, however, the individual soul remains the self of the body, as it is finite, created being. Yet, by sheer grace, it can be imbued — without ever being identified with it — by the infinite, uncreated, divine Spirit. Still, also the *Gītā* finally seems to maintain the difference between God and the individual self, even when it has fully become an integrated liberated self (*vi*+*śuddha*×*ātmā*). " He who sees Me every where and sees all in Me "; says Lord *Kṛṣṇa*, " I am not lost to him nor is he lost to Me " (6 : 30). In the highest mysticism, therefore, there is no loss of a personal relationship with God. R. C. Zaehner concedes, " Philosophically, of course, the problem is insoluble; but then even in India religion is not philosophy, and it is as futile to try to confine it to philosophical categories as all the ancient commentators do as it is for a Christian to pretend that the dogma of the Holy Trinity is anything but a mystery " (*op. cit.*, p. 364).

11. The Spirit of the *Guru* is here, therefore, not simply identified with the Self of the *Guru*. It is the *su*×*ātmā* (good/holy Spirit) of God himself, the uncreated life-breath for the whole Cosmic Person (*puruṣa*), present foremost in the *Guru* and shared by all those who are moved by Love-Truth as such.

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friendliness towards those who put their trust in Him, and pity for the ignorant, while he ignores those who hate Him, is a devotee of the second rank" (*Śrīmad-bhāgavatam* 11 : 2 : 45). Let us try to become disciples "of the first rank" by really loving all! For this, we should be sensitive to the guidance of the true Spirit, as will be explained in the next subsection.

(4 : 1–6)

तृतीयः उपखण्डः

Tritīyaḥ Upa+khaṇḍaḥ

THIRD SUBSECTION

पापात्मनो विरोधो हि विधेयः सत्यनिष्ठया

Pāpa×ātmano virodho hi vi+dheyaḥ satya+niṣṭhayā

OPPOSITION TO THE SINFUL SPIRIT IS TO BE MAINTAINED BY TRUE FAITH (*niṣṭhā*)

We should never hate the sinner, but, by all means, oppose sin! There are evil inspirations at work in ourselves and in others. In order to know the true Righteousness of God, as manifested in the *Guru*, and to enact it in our own lives, we need the help of the true Spirit. As in the previous two subsections (3 : 1–9 and 3 : 10–24), here also *Karuṇākara* wants us to face sin and embrace goodness at its deepest level, in as far as evil inspirations come from the evil devil of this "world" and good inspirations from the good Spirit of the *Guru*.

(4 : 1–3)

सर्व्वानात्मनः परीक्ष्यैव सत्यग्राहा भवन्तु

Sarvvān–ātmanaḥ pari×īkṣya=eva, satya+grāhā bhavantu!

Having discerned all spirits, become hlders of Truth!

Everyone is besieged by opposite forces, good and evil. Zoroastrian Pārsīs, especially, are aware of the struggle between *sat* and *a+sat*, the pure spirit (*spentā mainyū*) and the impure spirit (*agrā mainyū*). It is most important to recognize the source of all unholy influences and to strike firmly at the root of wickedness. Yet, "Don't fight outside enemies", say the Jain scriptures, "fight against yourself — *appāṇam–eva jujjhāhi*" (*Uttarādhyayana* 9 : 35, in Prākrit).

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4 : 1a प्रिया जनाः जातु न विश्वसेत
प्रत्येकधर्मात्मवदे ऽविचार्य ।
तं तं परीक्षेत सदैव सम्यक्
यत्स प्रभोरागतवान्न वेति ।।

Priyā janāḥ! Jātu na vi+śvaseta
pratyeka+dharma×ātma+vade (a)+ vi+cārya;
taṁ taṁ pari×īkṣeta sadā = eva samyak,
yat–sa Prabhor–ā+gatavān–na vā=iti.

Beloved people! Do not believe at all
every one claiming (*vada*) to be a righteous spirit (*dharma×ātmā*) without reflecting;
examine (*pari×īkṣ*) always each of them carefully (*samyak*),
whether he is coming (*ā+gam*) from the Lord or not so.

4 : 1b–2a शठा भविष्यप्रवदा अनेके
समागताः सन्ति जगत्प्रपञ्चे ।
ततः परीक्ष्यैव तु निर्णयेत
प्रभोर्हि सत्यो ऽस्ति न वायमात्मा ।।

Śaṭhā bhaviṣya+pra+vadā an+eke
sam+ā+gatāḥ santi jagat+prapañce.
Tataḥ pari×īkṣya=eva tu nir+ṇayeta,
Prabhor–hi satyo (a)sti na vā=ayam-ātmā.

Several lying (*śaṭha*) foretellers (*pra+vada*) of the future
have come in the delusive world.
Therefore, examining indeed you decide (*nir+ṇī*)
whether this spirit is a true one from the Lord or not.

For *Karuṇākara* "Truth" is not an abstract concept, but God's concrete loving manifestation in the *Guru*, whom he saw, heard, and touched. Because, "when Love is found, then the lover wants to see it, to hear it, to speak about it and to meditate on it" (*Nārada*'s *Bhaktisūtra*, 55). Hence, the true disciple can be recognized in the way he follows the Truth, by expressing it in his own concrete life-situation. Indeed, "what is the use of sacred lore to him who does not act up to his religion — *śrutena kiṁ yo na dharmam–ā+careta?*" (*Hitopadeśa*). God's Righteousness, so *Karuṇākara* believes, was really made visible in the *Guru*. Hence, the disciple who is truly a righteous soul (*dharma×ātmā*) accepts the fully human appearance (*nara×ava+tāra*) of the *Guru*.

In the days of *Karuṇākara*, some false disciples would not accept that the Anointed One could be a real human being, with all the limitations and weaknesses of ordinary man — though remaining always without sin. Hence, they rejected the "earthly" *Guru Mukundadeva*, and would rather imagine some "spiritual" Anointed One of their own! But the true Spirit of God, given to the disciples, confirms that *Mukunda*, the Anointed One appointed by God, really suffered and thus manifested God's Love in concrete reality.

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4 : 2b यस्तं मुकुन्दं मनुते ऽभिषिक्तं
मनुष्यरूपेण धृतावतारम्।
आत्मास्त्यसौ निश्चितमीश्वरीयो
न तत्र सन्देहलवो ऽपि नूनम्॥

Yas–tam Mukundam manute (a)bhi+ṣiktam,
manuṣya+rūpeṇa dhṛta=ava+tāram,
ātmā=asti=asau niścitam–īśvarīyo.
Na tatra sandeha+lavo (a)pi nūnam!

He who confesses that *Mukunda*, the Anointed One,
took (*dhṛ*) descent (*ava+tāra*) in human form,
is undoubtedly a godly (*īśvarīya*) spirit.
There is not the least doubt about it!

4 : 3a यो वा मुकुन्दं मनुते न सत्यम्
आत्मा हि नूनं न स ईश्वरीयः।
मिथ्याभिषिक्तस्य च सो ऽयमात्मा
यस्तस्य सत्यस्य गुरोर्विपक्षः॥

Yo vā Mukundam manute na satyam,
ātmā hi nūnam na sa īśvarīyaḥ.
Mithyā×abhiṣiktasya ca so (a)yam–ātmā,
yas–tasya satyasya Guror–vi+pakṣaḥ.

But he who does not confess the true *Mukunda*,
he is certainly not a godly spirit.
And this spirit belongs to the fake (*mithyā*) Anointed One,
who is the opponent (*vi+pakṣa*) of the true *Guru*.

4 : 3b श्रुतं भवद्भिः खलु यत्प्रसङ्गे
स यत्समायास्यति शीघ्रमेव।
वदामि युष्मांश्च यदागतो ऽसौ
विराजते चात्र जगत्प्रपञ्चे॥

Śrutam bhavadbhiḥ khalu, yat–prasaṅge
sa yat–sam+āyāsyati śīghram–eva;
vadāmi yuṣmāñś–ca yad–ā+gato (a)sau,
vi+rājate ca=atra jagat+prapañce.

It was heard by you, surely, in what context
he is soon (*śīghram*) going to come;
and I tell you that he has come (*ā+gam*),
and that he is present here in the delusive world.

As explained earlier (2 : 18), the author tells the disciples that this is the decisive end-time, a time of difficult crisis. Due to the false inspirations coming from the " world ", the teaching of the *Guru*, the true Anointed One, may be distorted. Hence, the faithful disciples should examine under whose inspiration and guidance they are actually living. For, the evil influence, at the deepest level, consists in direct opposition to God's Truth and Love, as manifested in the *Guru*. The one who is behind the scene of this delusive world is the fake Anointed One, the personalized power of all unrighteousness. The test of the true Spirit, however, is the faith confession of the disciples in humble surrender to God's saving plan, together with their sincere attempt at loving one another concretely. Indeed, " the holy community (*sat+saṅgaḥ*) removes all worldly allurements (*sarva+saṅga×apa+haḥ*) "

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(*Śrimad-bhāgavatam* 11 : 12 : 2), and "one should avoid all association with evil (*duḥ+saṅgaḥ sarvathā=eva tyājyaḥ*)" (*Bhakti+sūtra* 43)[12].

(4 : 4–6)

शिष्याणां श्रद्धापरायणता सदात्मनः सम्पर्कादेव संवर्धते

Śiṣyāṇāṁ śraddhā+parāyaṇatā sad+ātmanaḥ samparkād-eva saṁ+vardhate

The disciples' adherence to faith is fortified by contact with the true Spirit

Within the conflict (*dvandva*) of opposite forces, the disciples are given assurance that they can become self-controlled (*jita×ātmā*) conquerors (*jina*). They should not listen to the false spirits (*a+satya×ātmā*), but to the true Spirit (*satya×ātmā*) within. This Spirit is always in agreement with the *Guru*, who, as the real Anointed One, showed God's concrete love in the fullest way possible.

4 : 4a हे बालकाः प्रत्युत यूयमत्र	*He bālakāḥ! Pratyuta yūyam-atra*
तस्मात्प्रभोरेव समुद्गताः स्थ।	*tasmāt-Prabhor-eva sam+ud+gatāḥ stha.*
नूनं भवद्भिस्तु पराजितास्ते	*Nūnaṁ bhavadbhis-tu parā+jitās-te*
मिथ्याभिषिक्ताः परवञ्चकाश्च ।।	*mithyā×abhiṣiktāḥ para+vañcakāś-ca;*

Oh children! On the contrary, you here (in this concrete world) from that Lord are coming forth (*sam+ud+gam*) (and not from the world).
Certainly by you they are conquered (*parā+jita*), those fake anointed ones and deceivers of others;

12. There is here a play of words on the double meaning of *saṅga* as either companionship or attachment. In the *Gītā* the latter meaning prevails, e.g. 2 : 48, renouncing attachment (*saṅgaṁ tyaktvā*); 3 : 9, free from attachment (*mukta+saṅgaḥ*), in order to be integrated (*yukta*) in contemplation (2 : 61) as well as action (3 : 26).

Saint *Kabīradāsa*, too, plays on both meanings: "The body is like a bird; where the spirit (*mana*) goes, there it flies; in the way one associates (*saṅgati karai*), one obtains fruit... The company of the saints (*saṅgati sādha kī*), however, is never without fruit" (*Granthāvalī*). The materialistic philosophy of *Cārvāka* says, "Better to enjoy a pigeon today than an (uncertain) peacock tomorrow! As long as you live, live happily; spending lavishly enjoy the butter. After the body is reduced to ashes, who knows whether we will ever return?" Against the spirit of mad consumerism the spirit of detachment says, "When there is earth to lie upon, why trouble about bed? When one's arm is readily available, why need pillows? When there is the palm of one's hand, why seek for plates and utensils? When there is the atmosphere, the bark of the trees, and so on, what need is there of silk?" (*Bhāgavatam* 2 : 2 : 4).

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4 : 4b यतो गुरुर्यो भवदन्तिके ऽस्ति
नूनं महीयान् स विराजते ऽत्र ।
जनादसत्यात्परवञ्चकात्तु
जगत्प्रपञ्चे खलु विद्यमानात् ॥

yato Gurur–yo bhavad–antike (a)sti,
nūnaṁ mahīyān sa vi+rājate (a)tra
janād–a+satyāt, para+vañcakāt–tu,
jagat+prapañce khalu vidyamānāt.

because the *Guru*, who is within you,
is certainly present/ruling (*vi+rāj*) here, greater
than the false person, deceiver of others,
present, no doubt, in the delusive world.

4 : 5 मिथ्यावदास्ते जगतः प्रभूतास्
ततो वदन्ते जगतः प्रपञ्चात् ।
जगत्प्रपञ्चश्च श्रृणोति तेषां
वचांसि यैस्ते खलु वञ्चयन्ति ॥

Mithyā+vadās–te jagataḥ pra+bhūtās
tato vadante jagataḥ prapañcāt.
Jagat+prapañcaś–ca śṛṇoti teṣāṁ
vacānsi, yais–te khalu vañcayanti.

Those false speakers are originating (*pra+bhū*) from the " world "
and they speak according to the delusive world.
And the delusive world listens to their
words, by which they surely deceive (*vañc*).

4 : 6a वयं प्रभोरेव खलु प्रभूताः
श्रृणोति चास्मद् वचनं जनः सः ।
यो वेत्ति नूनं परमेश्वरं तम्
यो नास्ति तस्मात्स न तच्छ्रृणोति ॥

Vayaṁ Prabhor–eva khalu pra+bhūtāḥ;
śṛṇoti ca=asmad vacanaṁ janaḥ saḥ
yo vetti nūnaṁ Parama×Īśvaraṁ tam;
yo na=asti tasmāt–, sa na tac–chṛṇoti.

We are certainly originating from the Lord;
and that person listens to our word (*vacanam*),
who knows the supreme God;
but he who is not from him, does not listen to it.

4 : 6b एवं तु पूर्वोक्तविवेचनेन
विद्मो वयं यद्धि मनुष्यलोके ।
कः सत्य आत्मा प्रभुमार्गगामी
को वास्त्यसत्यो नरकं नयेद्यः ॥

Evaṁ tu pūrva×ukta+vivecanena
vidmo vayaṁ yad–dhi manuṣya+loke
kaḥ satya ātmā Prabhu+mārga+gāmī,
ko vā=asti=a+satyo narakaṁ nayed–yaḥ

Thus, by the aforesaid reasoning (*vivecanam*)
we come to know that, indeed, in this human world
who is the true spirit — the one walking on the Lord's way,
or who is the untrue one — who leads (*nī*) to hell.

The contrast cannot be clearer: either we proceed on the way to Life or we drift away unto death. Of course, we opt to make our journey to the sacred place of pilgrimage (*tīrtham*), where there is full

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union with God and communion with all his saints. " The Spirit in you is a river. Its sacred bathing place is contemplation; its waters are truth; its banks are holiness; its waves are love. Go to that river for purification " (*Hitopadeśa*).

Maharṣi Karuṇākara has taken great pains to explain to us what it means, in general, to avoid sins, to observe God's commandments, and to be faithful to true inspirations (first part, 1 : 5–2 : 28), and what it implies, at a deeper level, to shun the great sin, to keep the great commandment, and to be guided by the holy Spirit (second part, 2 : 29–4 : 6). Now, to churn the real *amṛtam* for us and to intoxicate us forever[13], he will speak about Love (third part, 4 : 7–5 : 12). After having led us along the path of *karma* and of *jñānam*, he spurs us on to take the path of love (*bhakti*+*mārga*) and to put on a spurt towards the real goal of life !

13. According to the *Bhakti–sūtra* of *Devarṣi Nārada* the devotee himself becomes *amṛtam* in his love for God. *Bhakti* is defined as " *parama*+*prema*+*rūpā* " and " *amṛta*+*sva*+*rūpā* ".

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4 : 7–5 : 12

तृतीयं प्रकरणम्

Tritīyaṁ Prakaraṇam

THIRD PART

स्नेहेन सर्वभूतेषु प्रभोः सायुज्यसाधनम्

Snehena sarva+bhūteṣu Prabhoḥ sā+yujya+sādhanam

UNIVERSAL LOVE (*sneha*) FOR ALL IS THE MEANS OF COMMUNION WITH THE LORD

"Love" is a word which has got worn out and which has been misused in ill-fated love-stories. Perhaps, it is used too cheaply about God. One can read it at the back of rickshaws and trucks: "God is Love". Yet, can one find any better expression for that mystery of mysteries which is the never emptying source, the mighty stream, and the boundless ocean of all reality? But, it makes a difference to say "God is Love" when everything is going smoothly, when one experiences the blessings of mad love oneself... and to repeat "God is Love" when suffering cuts through the heart, when there is an earthquake, famine, when innocent children die... God is called Love even in the history of a persecuted nation, like "*Deva+rājyam*" (Israel), and in the tragic death of *Guru Mukunda+deva*. Hence, it is no mere platitude, when *Karuṇākara* uses the oft-heard sentence. It is an expression of his full surrender to the divine self-revelation of a loving Father. He believes that "the great Lord of the whole world (*sarva+loka+maheśvaram*) is also the Friend of all beings (*su+hṛdaṁ sarva+bhūtānām*)" (*Gītā* 5 : 29). Yes, he is a God of Love, who has shown love. All love comes from him and through him we can love.

(4 : 7–8)

तृतीयः सिद्धान्तः

Tritīyaḥ Siddhāntaḥ

THIRD THEMATIC PRINCIPLE

प्रभुः प्रेमस्वरूपो ऽस्ति तथा प्रेमामृतस्य सर्वस्य प्रभुरेव समुद्गमः

Prabhuḥ prema+sva+rūpo (a)sti tathā prema×amṛtasya sarvasya Prabhur–eva sam+ud+gamaḥ

THE LORD IS MANIFESTED LOVE AND OF ALL IMMORTAL/NECTAR LOVE THE LORD INDEED IS THE ORIGIN

Karuṇākara does not write from hear-say. He is an enlightened soul, who has been given the grace of penetrating into God's mystery.

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Being a mystic, he has contemplated the deepest reality beyond its verbal expression (*śābde pare ca niṣṇāta*). He can tell now from personal experience that God is Love, because he felt that it was present and active in his *Gurudeva*, who is *parama+prema+sva+rūpa*. As life-blood is pumped by the heart into the artery, reaching the whole body, so God's Love is circulated from the heart of the *Guru* into humanity. Wherever love is manifested in multiform concrete little marks of tender affection, there the divine pulse can be felt.

4 : 7a अस्माभिरन्योन्यमथ प्रकामं
प्रिया जनाः प्रेम सदा विधेयम् ।
तत्तु प्रभोरेव यतः प्रभूतं
यः प्रीयते ऽसौ च ततः प्रभूतः ॥

Asmābhir–anyonyam–atha prakāmaṁ,
Priyā janāḥ!, prema sadā vi+dheyam;
tat–tu Prabhor–eva yataḥ pra+bhūtaṁ.
Yaḥ prīyate (*a*)*sau ca tataḥ pra+bhūtaḥ.*

By us mutually (*anyonyam*) also in an intensive way,
O beloved ones!, love is always to be practised;
for (*yataḥ*) that love from the Lord indeed is originating.
And he who loves has his origin from there.

4 : 7b-8 स वेत्ति चैवं परमेश्वरं तं
न प्रीयते यः स तु तं न वेत्ति ।
प्रेमस्वरूपः परमेश्वरो हि
न प्रेम भिन्नो ऽस्ति कदापि सो ऽयम् ॥

Sa vetti ca=evaṁ Parama×īśvaraṁ taṁ;
na prīyate yaḥ, sa tu taṁ na vetti.
Prema+sva+rūpaḥ parama×īśvaro hi,
na prema bhinno (*a*)*sti kadāpi so* (*a*)*yam!*

And in this way he knows the supreme God himself;
but he who does not love, does not know him.
The supreme God, indeed, is Love itself (*prema+svarūpa*),
and never different from love is he!

When we see how a mother cow loves her newly-born calf, we believe in the goodness of nature. Divine goodness, however, is not just a natural attribute; it is the very essence of God. If man wants to experience something of God, he should love. Where there is true love, also between human beings, it is already a participation in Divine Life itself. Discipline of the mind is certainly helpful to ascend to the world of the spirit; but the knowledge of God cannot be attained unless the *yogī* or *yoginī* descends to the material world of fellow creatures. According to *Gītā* 5 : 25, holy men and women are those whose minds are disciplined and who rejoice in doing good to all creatures (*sarva+bhūta+hite ratāḥ*). *Gītā* 12 : 4 is even more explicit:

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not only by restraining all the senses, being even-minded in all conditions, but also by rejoicing in the welfare of all creatures (*sarva+bhūta+hite ratāḥ*), they come to the Lord[1]. If a person does not love fellow-beings, he cannot know God. The horizontal relationship of mutual love manifests the indwelling of the Divine Spirit from above. When there is no loving harmony with others, one cannot claim to live in "vertical" union with God.

(4 : 9–18)

प्रथमः उपखण्डः

Prathamaḥ Upa+khaṇḍaḥ

FIRST SUBSECTION

पापिष्वपि सदास्मासु प्रभुः प्रीतिं करोति यत्
अतो ऽस्माभिरपि प्रेम्णः पूर्णतायै प्रयत्यताम्

Pāpiṣu=api sadā=asmāsu Prabhuḥ prītiṁ karoti yat,
ato (a)smabhir–api premṇaḥ pūrṇtāyai pra+yatyatām

IN SPITE OF OUR ALWAYS BEING SINNERS GOD LOVES US STILL; THEREFORE, BY US ALSO EFFORT SHOULD BE MADE TO ATTAIN FULNESS OF LOVE

Flowers do not all blossom at the same time. It would be extremely rare that all exquisite flowers, needed for making a beautiful *mālā*, could be plucked from the same plant! As long as the *sādhaka* or *sādhikā* is striving after perfection in this world, he or she has to overcome still many *kleśa*-s. Even in this third part (4 : 7–5 : 12) of his *Upadeśāmṛtam*, *Karuṇākara* is realistic enough to assume that disciples have to put up with a life-long struggle against sin. But the occasional failures, sins committed out of human weakness and not in deliberate subservience to satanic wickedness, are in themselves powerful incentives, occasions to realize one's imperfection and, therefore, to rely more on God's grace. God's love is able to transform a humble sinner.

1. S. Radhakrishnan comments, "Even those who realize their oneness with the Universal Self, so long as they wear a body, work for the welfare of the world... Here service of humanity is declared to be an essential part of the discipline" (*op. cit.*, p. 292). Then quoting the Maharashtrian saint Tukārām, he shows how God is revealed in love:

> "That man is true / Who taketh to his bosom the afflicted;
> In such a man / Dwelleth, augustly present, God Himself!"

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(4 : 9–10)

संस्थितेष्वपि दोषेषु प्रभोः प्रेम हि पावनम्

San+sthiteṣu=api doṣeṣu, Prabhoḥ prema hi pāvanam

In spite of faults still being actually present, God's Love is sanctifying

It is the good advice of *Mahātmā Śilānanda* (Saint Peter), called himself a rock (*śilā*) of support for the early followers of the *Guru*, that, in spite of everything and above everything, one should love earnestly, because "love covers a multitude of sins" (1 Peter 4 : 8). *Śilānanda*, however, had first shown great self-confidence and presumption, claiming |that he would stick to the fellowship of the *Guru*, cost what cost — even if he had to die for it; but in the hour of trial he denied that he knew this *Mukunda* at all! He lied out of fear, in order to save his own skin. But after his fall, when he had experienced the loving forgiveness of his Master, he grew three times higher in loving service, because he started now building on the rock of humility. If we want to progress at all on the *siddhi+mārga*, we have to accept that God's love always precedes our own. "Love of God" does not mean our love for God (*Īśvaraṁ prati prema*) but God's love for us (*Īśvarasya prema*). Even the cosmic tree does not grow by itself; it has its root above and its branches below. It is not because *Arjuna* loved *Kṛṣṇa* that he was shown the path of union with God, but because of the primacy of *Kṛṣṇa*'s love. "Well beloved art thou of Me (*iṣṭo (a)si me dṛḍham–iti*)", says Lord *Kṛṣṇa*, "therefore I shall tell you what is good for you (*tato vakṣyāmi te hitam*)" (*Gītā* 18 : 64).

4 : 9a प्रदर्शितं प्रेम तथा प्रभोस्तत् सत्यं यदस्मासु कृतं हि तेन । यतो ऽत्र स प्रेषितवाञ्जगत्यां तमद्वयं स्वप्रियमात्मजं च ॥	*Pra+darśitaṁ prema tathā Prabhos–tat,* *satyaṁ yad–asmāsu kṛtaṁ hi tena,* *yato (a)tra sa preṣitavāñ–jagatyāṁ* *tam–a+dvayaṁ sva+priyam–ātma+jaṁ ca.*

And thus love was shown (*pra+dṛś*) by the Lord,
which truly was enacted by him for us,
because he sent (*pra×iṣ*) here in the world
that unique (*a+dvaya*) own dear one and son (*ātma+ja*).

4 : 9b - 10a तमाश्रिता येन वसेम पुत्रं तस्य प्रसादं खलु विन्दमानाः । प्रेम प्रभोरेव च तत्र हेतुः न तु प्रभौ प्रेम तदस्मदीयम् ॥	*Tam–ā+śritā yena vasema Putraṁ,* *tasya prasādaṁ khalu vindamānāḥ.* *Prema Prabhor–eva ca tatra hetuḥ,* *na|tu Prabhau prema tad–asmadīyam.*

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By relying (*ā+śri*) on that Son, by whom we stay alive (*vas*),
we certainly obtain (*vind*) his grace (i.e. of the Father).
And the Love shown by the Lord is, indeed, the reason (*hetu*) thereof,
but not our love for the Lord.

4 : 10b स्वयं प्रभुर्यत्तु चकार नित्यम्
अस्मासु तत्प्रेम चकास्ति नूनम् ।
अतो हि स प्रेषितवान्स्वपुत्रं
नः पापनाशाय तपःस्वरूपम् ।।

Svayaṁ Prabhur–yat–tu cakāra nityam,
asmāsu tat–prema cakāsti nūnam.
Ato hi sa preṣitavān–sva+putraṁ
naḥ pāpa+nāśāya tapaḥ+sva+rūpam.

What the Lord himself then has always enacted (*cakāra*, perfect of *kṛ*),
that Love shines (*cakās*) certainly on us.
Therefore he sent his own Son
as an explicit expiation (*tapa*) to destroy our sins.

When a *sādhaka* or *sādhikā* on the way to perfection tries to lead an integrated life, with attention to the Spirit as well as dedicated service, then he or she should not get discouraged by imperfections. Already now, on the way, God's Love is drawing him or her through the perfect *Guru*; for this unique Friend (*snehī*) anointed by the oil of Love (*sneha*)[2], is not only an affectionate Teacher but also a dear elder Brother (*jyeṣṭha*). As beloved Son of the Father, he shows an exemplary obedience himself. Obedience, the sacrifice of one's own will, is the highest form of pure penance (*tapa*, whether in thought, word, or action — *Gītā* 17 : 17). In his self-consuming hot love on the sacrificial pyre of the Cross[3], the *Guru* was, at the same time, the manifestation of God's forgiving Love, a fire which consumed the sins of humankind! He is like the master of penance, *Śiva*, whose throat became dark blue (*nīla+kaṇṭha*) after he swallowed the poison of death, in order to save his devotees. It made the great *Śaiva* mystic, *Māṇikka Vācakar*, of South India exclaim, "Thou mad'st me thine; didst fiery poison eat, pitying poor souls, that I might thine ambrosia taste — I meanest one" (*Tiruvācakam*, in Pope's translation, p. 102).

The *Guru* is, so-to-speak, the living footstool of God's mercy. From God's throne God's loving forgiveness comes down on us sinners through him, and through him we sinners can find refuge at his feet.

2. The Sanskrit word has both meanings of "kindness" as well as "oiliness"!

3. *Tapa* in Sanskrit means "heat" as well as "penance, mortification". Moreover, *pāvaka* is both an adjective meaning "purifying" and a noun meaning "fire".

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Oh! day and night we should praise your merciful lotus-feet (*sa+karuṇaṁ tava pāda+padmam*). You give us the *Guru* as an expiation, a remedy for the defilement of our sins; and, at the same time, we can offer you his obedient self-surrender as the sign of your forgiving love. Give us salvation (*asmabhyam mukuṁ dehi*)!

(4 : 11–18)

अस्मद् रूपान्तरं कर्त्तुं शक्नोतीति सुनिश्चितम्

Asmad rūpa×antaraṁ karttuṁ śaknoti=iti su–niścitam

It is definitely certain that he can transform us

4 : 11	प्रिया जनाश्चेत्परमेश्वरः सः	*Priyā janāś–! Cet–Parama×īśvaraḥ saḥ*
	प्रीतिं तथास्मासु दधावनल्पाम्।	*prītiṁ tathā=asmāsu dadhau=an+alpām,*
	कर्त्तव्यमस्माकमिदं ततो हि	*karttavyam–asmākam–idaṁ tato hi*
	कुर्याम यत्प्रेम मिथो वयं च।।	*kuryāma yat–prema mitho vayaṁ ca.*

Dear people! If the supreme God
bestowed (*dhā*) such immense love (*prīti*) on us,
then it is our duty, indeed,
that we should enact mutual love (*prema*) also.

4 : 12a	न को ऽपि दध्यौ न ददर्श चैवं	*Na ko (a)pi dadhyau na dadarśa ca=evaṁ*
	कदापि सत्यं परमेश्वरं तम्।	*kadāpi satyaṁ Parama×īśvaraṁ tam.*
	कुर्मस्तु चेत्प्रेम परस्परं तद्	*Kurmas–tu cet–prema parasparaṁ, tad*
	अस्मासु नूनं वसति प्रभुः सः।।	*asmāsu nūnaṁ vasati Prabhuḥ saḥ.*

Nobody understood (*dhyai*) nor saw anyhow
at any time that true supreme God.
If, however, we enact mutual love, then
in us certainly the Lord dwells (*vas*).

4 : 12b - 13a	तस्य प्रभोः प्रेम च तावदेवम्	*Tasya Prabhoḥ prema ca tāvad–evam*
	अस्मासु पूर्णं भवति प्रकामम्।	*asmāsu pūrṇaṁ bhavati prakāmam.*
	जानीम एतेन वयं ततो यत्	*Jānīma etena vayaṁ tato, yat*
	तस्मिन्नभेदेन वयं वसामः।।	*tasminn–a+bhedena vayaṁ vasāmaḥ.*

And the love of the Lord thus as such
in us is certainly being fulfilled.
Hence, we know by it, that
we dwell in him without division (*a+bheda*).

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4 : 13b - 14a अस्मासु नूनं वसति स्वयं सः	*Asmāsu nūnaṁ vasati svayaṁ saḥ,*
प्रदत्तवान्यन्निजमात्मनं नः ।	*pra + dattavān–yan–nijam–ātmanaṁ naḥ.*
अस्माभिरेषो ऽस्ति सुचिन्तितो हि	*Asmābhir–eṣo (a)sti su–cintito hi*
दृष्टश्च साक्ष्यं खलु तेन दध्मः ।।	*dṛṣṭaś–ca; sākṣyaṁ khalu tena dadhmaḥ.*

Surely he himself dwells in us,
because he has given (*pra+dā*) us his own Spirit (*ātmā*).
By us he is well contemplated (*su+cint*), indeed,
and also seen; about him surely we give (*dhā*) witness.

4 : 14b नूनं पिता प्रेषितवान्स्वपुत्रं	*Nūnaṁ Pitā preṣitavān–Sva+putraṁ,*
त्रायेत यः सर्वमनुष्यलोकम् ।	*trāyeta yaḥ sarva+manuṣya+lokam;*
[प्रेमप्रकाशश्च यतो हि तस्य	*[prema+prakāśaś–ca yato hi tasya*
त्रातुं क्षमो राजति पापपङ्कात् ।।]	*trātuṁ kṣamo rājati pāpa+paṅkāt.]*

Certainly, the Father has sent his own Son,
who might save (*trai*) the whole of humanity;
[because his light of love, indeed,
is able to save from the mire of sin.]

If we accept that sin may appear in our lives in all its concrete wickedness, then we should also accept that it can only be counteracted by a Love which should be even more forceful, concrete, and universal. Be it a leaf, a flower, some fruit or a little water — if it is offered with loving devotion, then it becomes immensely valuable in the Lord's eyes (*Gītā* 9 : 26). The measure of love is nothing less than God's own Love, manifested in the *Guru*. If we accept this Love and let it become effective within us, then we shall also love others with all concreteness in day-to-day life. Only then is there a true sign that we are in union with God. The true inspiration (*ātmā*) which comes from God is that we recognize his Love in all its concrete manifestation. The Spirit made the early disciples realize that this is the case in the very life of the *Guru*. *Karuṇākara* believes that *Mukundadeva* made divine Love, in all its power, concreteness, and extent, available to us, sinners, so that it may transform us and bring us to full liberation, through love. It may be a slow process, like the transition from the dark fortnight (*vadi* or *kṛṣṇa+pakṣa*) to the bright fortnight (*sudi* or *śukla+pakṣa*) of the moon; but it is a sure process. At times, our *karma* looks rather like a mixture of good and evil (*śukla+kṛṣṇam*). According to *Patañjali*'s *Yoga+sūtram* (4 : 7), the *karma* of a *yogī* should neither be white nor black (*a+śukla+a+kṛṣṇam*) in itself. It should rather be a reflection of the divine Self, unaffected by anything. Yet, according

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to the *Gītā*, it is the Servant *Kṛṣṇa* (meaning the dark one[4]) who, by contrast, illumines Prince *Arjuna* (meaning the bright one). God is seen as the transforming power, divinizing a dehumanized mankind. S. Radhakrishnan expresses his firm conviction that the *Gītā* steers us unto concrete love after the example of the Lord,

> " The issue between right and wrong is a decisive one. God works on the side of the right. Love and mercy are ultimately more powerful than hatred and cruelty. *Dharma* will conquer *adharma*, truth will conquer falsehood; the power behind death, disease and sin will be overthrown by the reality which is Being, Intelligence, and Bliss. . . The God of the *Gītā* is the upholder of righteousness, *śāśvata+dharma+goptā* (11 : 18), not a God beyond good and evil, remote and unconcerned with man's struggle with unrighteousness " (*op. cit.*, p. 155)[5].

God gives us, as it were, a twofold participation in his Love, so that we can reach the fullest union in undividedness (*a+bheda*). First, there is the concrete manifestation of God's Love in the *Guru*. Secondly, there is the gift of faith by which a person, under inspiration of the Spirit, starts living out a similar love in his own concrete situation. Love moves from the interior to the exterior, and, again, enters within for a new exteriorization. What was shown in the *Guru* is to be shown again in the disciple. Such is the mystery of mutual indwelling. Once more, we can illustrate this from the *Gītā*. " Those who commune with Me in love's devotion ", says Lord *Kṛṣṇa*, " abide in Me and I in them (*mayi te, teṣu ca=api=aham*) " (9 : 29). " Love means giving, sharing, participation, total self-giving and total interpenetration, and so God abides in his lovers and they in him " (R. C. Zaehner, *op. cit.*, p. 285). By faith, the *bhakta* is drawn to make his home in God (*ni+vasiṣyasi mayi, Gītā* 12 : 8), because God has first made his dwelling in the hearts of all (*sarvasya ca=aham hṛdi san+ni+viṣṭaḥ*, 15 : 15). This interpenetration of human and divine love came to its fullest manifestation in the *Guru*. It is also active in the disciples; and, even if it does not reach its full effect, the *Guru* is there to cover them with his love, so that they feel confident for the day of judgment.

4. Other speculations are that *Kṛṣṇa* " attracts " (*karṣati*) unto goodness, or " removes sin " (*pāpam karṣayati*), or " scrapes away all evil ".

5. Yet, in spite of his concrete stand on the battlefield, *Kṛṣṇa* is thought as being ever present through his spirit, " He is not a hero who once trod the earth and has now left it, having spoken to his favourite friend and disciple, but is everywhere and in every one of us, as ready to speak to us now as he ever was to any one else. He is not a bygone personality but the indwelling spirit, an object for our spiritual consciousness."

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The reason is that they accept the concrete human *Guru* as the manifestation of divine Love. They believe that *Mukundadeva* was in a special relationship to the Father, like his very "Son", so that he can communicate God's saving love to men, to all his brethren.

4 : 15 यः को ऽपि चाङ्गीकुरुते जनो यद्
नूनं प्रभोरेव सुतो मुकुन्दः।
ततः प्रभुस्तिष्ठति तस्य चित्ते
प्रभौ स्वयं चाप्यवतिष्ठते सः॥

Yaḥ ko (a)pi ca=aṅgī+kurute jano yad
nūnaṁ Prabhor-eva suto Mukundaḥ,
tataḥ Prabhus-tiṣṭhati tasya citte
Prabhau svayaṁ ca=api=ava+tiṣṭhate saḥ.

And whoever confesses (*aṅgi+kṛ*) that
certainly *Mukunda* is indeed Son (*suta*) of the Lord,
then the Lord dwells in the mind of that person
and he himself stays (*ava+sthā*) in the Lord.

4 : 16a विद्मो वयं विश्वसिमश्च नूनं
प्रीतिं यदस्मासु दधौ स ईशः।
ईशो ऽस्ति च प्रेम वसेच्च तस्मिन्
स ईश्वरे तिष्ठति निश्चयेन॥

Vidmo vayaṁ vi+śvasimaś-ca nūnaṁ
prītiṁ yad-asmāsu dadhau sa Īśaḥ.
Īśo (a)sti ca prema; vasec-ca tasmin,
sa Īśvare tiṣṭhati niścayena.

We know and verily we believe (*vi+śvas*)
that God has bestowed love (*prīti*) on us.
And God (*Īśa*) is Love (*prema*); and if it dwells in someone,
undoubtedly he is remaining in God.

4 : 16b - 17a स ईश्वरश्चापि वसत्यमुष्मिन्
पूर्णं तु तत्प्रेम तथा ऽस्मदन्तः।
विश्वस्तचित्ता हि ततो भवेम
न्यायाय निर्णीतदिने विशिष्टे॥

Sa Īśvaraś-ca=api vasati=amuṣmin.
Pūrṇaṁ tu tat+prema tathā (a)smad+antaḥ,
viśvasta+cittā hi tato bhavema
nyāyāya nirṇīta+dine viśiṣṭe.

And God also dwells in him.
But his Love is thus fulfilled within us,
that we may be confident (*viśvasta+citta*)
on the special day fixed for judgment (*nyāya*).

4 : 17b - 18a यथा गुरुः सो ऽत्र विराजते हि
तथैव लोके ऽत्र वयं वसामः।
स्नेहे भयं नास्ति कदापि नूनं
स्नेहो भयं वारयति प्रपूर्णः॥

Yathā Guruḥ so (a)tra vi+rājate hi,
tathā=eva loke (a)tra vayaṁ vasāmaḥ.
Snehe bhayaṁ na=asti kadāpi nūnaṁ;
sneho bhayaṁ vārayati pra+pūrṇaḥ.

As the *Guru* is here remaining indeed,
so also we stay here in the world (living like him).
In love (*sneha*) there is no fear (*bhayaṁ*) at all;
perfect love drives out (*vṛ*) fear.

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4 : 18b भयं यतः सूचयतीह दण्डं
पूर्णं न च प्रेम भयातुरस्य।
[प्रीतावभेदो भवति प्रियेण
भये सदैवास्ति च भेदभावः ॥]

Bhayaṁ yataḥ sūcayati=iha daṇḍaṁ,
pūrṇaṁ na ca prema bhaya×
āturasya.
[Prītau=a+bhedo bhavati priyeṇa,
bhaye sadā=eva=asti ca bheda+
bhāvaḥ.]

Because fear indicates (*sūc*) here punishment (*daṇḍa*),
and the love of one afflicted by fear is not perfected.
[In love there is undistinction (*a+bheda*) from the beloved,
and in fear there is always a sense of distinction.]

"Everybody fears punishment; everybody is afraid of death itself" (*Dhammapada* 10 : 1). Fear is the oldest disease of man. In the *Atharva+veda* there is a special *mantra* to obtain release from fear, fear from above and fear from below, from all directions. "May we also be without fear from the friendly as well as the unfriendly (*a+bhayaṁ mitrād-a+bhayaṁ-a+mitrāt*), fearless from the well-known and fearless from the unknown (*a+bhayaṁ jñātād-a+bhayaṁ parākṣāt*), unafraid by night and unafraid by day (*a+bhayaṁ naktam-a+bhayaṁ divā*)! May all beings, residing in various quarters, be friendly to me (*sarvā āśā mama mitraṁ bhavantu*)!" (19 : 15 : 6). Fear is one of the hindrances (*kleśa*) on the way to perfection, especially the fear to lose one's self, the fear of death (*maraṇa+bhayaṁ*).

According to *Karuṇākara*, the root of fear is sin and its remedy is loving surrender to the *Guru*. For he is believed to be the very revelation of God's saving love. He was, indeed, totally without fear[6]. To the core of his being he was in a constant attitude of loving surrender to the Father. How would such a "Son" ever lose confidence? Fear (*bhīti*) is a lack of love (*prīti*). When the disciples try to lead a life filled with love, as manifested in the *Guru*, then they will be fearless too. They know that God is a merciful Father and not a merciless judge. "We need have no fear of someone who loves us perfectly. God's perfect love for us eliminates all dread of what he might do to us. If we are afraid, it is for fear of what he might do to us; it shows that we are not fully convinced that he really loves us" (Living Bible paraphrase of 1 John 4 : 18). Only those who do not love are still overcome by fear. Those who fear do not yet fully accept God's loving forgiveness. Thus, they remain in sin. Already now they are tortured by a sense of guilt. Fear itself is the punishment for sin. Lack of love will perpetuate this fear.

6. For "He who knows *Brahma* as *ānanda* will never fear (*na bibheti*)" *Taittirīya×Uupaniṣad* 2: 4).

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"The sole way to God-realization", says *Guru Nānaka*, "is complete submission to his will". To get rid of fear one must be living according to God's Will, firm in faith (*śraddhā*); and by faith one comes to accept God's Love. The remaining part of the *Upadeśāmṛtam* will once more repeat, for the readers' profit, that the only path to uproot sin — and, with it, all fear — is to accept God's Love, as revealed in the *Guru*. It includes, therefore, the acceptance in faith and the enactment in love. *Karuṇākara* wants to witness in the words of the *Śvetāśvatara×Upaniṣad*, "I know that mighty person (*veda=aham–etaṁ puruṣaṁ mahāntam*), sun-coloured beyond the darkness. By knowing him indeed a man surpasses death. No other path is there on which to go (*na=anyaḥ panthā vidyate* (*a*)*yanām*)" (3 : 8). To which *Ravindranātha* Tagore adds the line, "Also for you, o dead *Bhārata*, there is only that one way, no other path!"

To avoid sin, to surrender to God in faith, and to love one's fellow creatures: this is the threefold explicitation of the one path of true union with the Absolute. *Karuṇākara* tells us no new way. He only helps us to see more clearly its realization in the victorious *Guru*. Hence, before reading the remaining portion, we need to pray for the true Spirit, to obtain the perspicacity of the three-dimensional eye of *Śiva*, the conqueror of death (*mṛtyuṁ+jaya*), according to the famous *Mahā+mṛtyuṁjaya+mantra* :

त्र्यम्बकं यजामहे सुगन्धि पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

"I praise the Three-eyed One (*tri×ambakaṁ yajāmahe*), sweet-smelling (*su+gandhiṁ*), giver of strength (*puṣṭi+vardhanam*); like a cucumber fruit (*urvārukam–iva*) [is cut off] from the branch (*bandhanāt*) may I cut off the bonds of death (*mṛtyor–mukṣīya*) for me by his nectar-immortality (*mā=amṛtāt*)!" (*Ṛgveda* 7 : 59 : 12)[7].

7. Quoted by Sister *Vandanā* with a personal remark that it is "considered very powerful and beloved of many Hindus. To me it is specially significant and of interest as to a believer in the Resurrection of Christ" (*Nāma Japa*, Bharatiya Vidya Bhavan, Bombay, 1984, p. 203). According to her own witness (*ibid*. p. 125) *Svāmī Abhiṣiktānanda* was also inspired by it, when putting the traditional Christian *nāma+japa*, known as "Jesus Prayer" into Sanskrit: "*Pāhi mām, Īśaputra Prabho Yeso* (*Mṛtyuṁjaya Satpuruṣa he*)! *Pāhi māṁ pāpātmānam*.— Lord Jesus, Son of God, [Conqueror of death and True Man]! Have mercy on me, a sinner."

It may inspire the reader to compose his or her own invocation for continuous devotional repetition. Here is another attempt in *triṣṭubh* metre: "(*Oṁ*)-*He pāhi māṁ pāpmana, Ārtabandho* !/*Satyābhiṣikta Priyadevaputra* !//*Dharmodayāya Prahatāntyasevin* !/*Mṛtyuṁjaya premaguro, Mukunda* !— Oh! Save me from evil (*pāpmanaḥ*), Brother of the needy (*ārta+bandho*)! Truth-anointed dear Son of

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(4 : 19–5 : 4)

द्वितीयः उपखण्डः

Dvitīyaḥ Upa+khaṇḍaḥ

SECOND SUBSECTION

प्रेमाज्ञा पालनान्नूनं प्राप्स्यामो विजयं वयम्

Prema×ājñā pālanān–nūnaṁ prāpsyāmo vi+jayaṁ vayam

BY KEEPING THE COMMANDMENT OF LOVE WE SHALL CERTAINLY OBTAIN VICTORY

Life's victory (*vijaya*) can only be obtained by remaining on the path of *dharma*, "*Yato dharmas–tato jayaḥ*" (*Mahābhārata*). "By faithfully observing the demands of *dharma*, one can even cross the kingdom of unconquerable Death" (*Dhammapada*). Yet, that sure victory is not our own achievement. The truth remains that God has loved us first, and whatever good we can do is due to his merciful grace. Our righteousness can only be a response, with generous humility, to what God has shown to be his will in the concrete (*vāstavika*) life of the *Guru*.

(4 : 19–21)

प्रेम परस्परं वस्तुतं विधेयम्

Prema parasparaṁ vastutaṁ vi+dheyam

Mutual love should be observed in all concreteness

The commandment of love — which is the one and foremost commandment (*sā sarva+pradhāna×ājñā*) — is a universal law, found in all religious experiences of humankind. Yet, its concrete applicability is nowhere seen to be so radical as in the path of *Guru Mukunda*. Remember how *Karuṇākara*, from the very beginning of his Guide to Life, focused our attention to the fact that the *Śabda+brahma* was seen, heard, touched in all concreteness, because of the very humanity of the *Guru*, which was assumed into total union with God. The essence of God's Being was shown to be Love through the concrete love of the *Guru*. Yet, this did not imply any change or division in God, the fullness of *Sac+cid+ānanda*! *Karuṇākara* might have ex-

God! For the rise of justice (*dharma×udayāya*) killed (*pra+hata*) servant of the lowly (*antya+sevin*)! Death-conquering love-teacher, Given of liberation (*mukun +da* = Jesus)!" In *japa* only the first half of the first quarter and the second half of the last quarter could be used as a humble means of union with God through the *Guru*; "*HE PĀHI MĀṀ, PREMAGURO MUKUNDA*!"

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plained it by applying the parable of the two birds[8] (*dvā su+parṇā*), which knit with the bonds of friendship (*sa+yujā sakhāyā*) were residing on the same tree. One of the two enjoyed the sweet ripe fruit (*pippalam*), whereas the other looked all around without enjoying it !

4 : 19 - 20a प्रीणाम लोकानपरान् यतो हि
प्रीतिं ददौ नः प्रथमं स्वयं सः ।
ब्रवीति कश्चिद् यदि वा जनो यद्
भक्ति महेशे विदधामि चेति ॥

Prīṇāma lokān–aparān, yato hi
prītiṁ dadau naḥ prathamaṁ svayaṁ saḥ.
Bravīti kaścid yadi vā jano, yad
" Bhaktiṁ Mahā×īśe vi+dadhāmi " ca=iti,

Let us love (*prī*) other people, because indeed
he himself showed love to us first.
If any person possibly says (*brū*),
" I show full devotion (*bhakti*) to the great God ",

4 : 20b नूनं जनो ऽसौ हि वदत्यसत्यं
स्वबान्धवाच्चेद् विजुगुप्सते सः ।
प्रीतिं यदासौ न करोति तस्मिन्
स्वबान्धवे यं स ददर्श नित्यम् ॥

nūnaṁ jano (a)sau hi vadati=a+satyaṁ,
sva+bāndhavāc–ced vi+jugupsate saḥ.
Prītiṁ yadā=asau na karoti tasmin
sva+bāndhave, yaṁ sa dadarśa nityam,

then certainly that person tells untruth,
if he hates (*vi+gup*) his own brother.
When he does not show love to that
own brother, whom he always sees,

4 : 20c शक्तो न भक्ति खलु कर्त्तुमीशे
ददर्श यं नैव कदापि सो ऽयम् ।
[प्रीतिर्विधेया हि ततो मनुष्यैः
सर्वेषु नित्यं निजबान्धवेषु ॥]

śakto na bhaktiṁ khalu karttum–Īśe,
dadarśa yaṁ na=eva kadāpi so (a)yam !
[Prītir–vi+dheyā hi tato manuṣyai:
sarveṣu nityaṁ nija+bāndhaveṣu.]

then he is not able to show devotion at all to God (*Īśa*),
whom he has never seen indeed !
[Therefore, one should always love
all men as one's own brothers or sisters.]

8. See *Ṛg+veda* 1 : 164 : 20, usually applied, however, to explain how the finite spirit (*jīva×ātmā*) enjoys the fruit of action, while the Supreme Spirit (*Parama×ātmā*) is only witnessing. Here it would mean that *Guru Mukunda* loves in all concreteness, while the immutable, eternal Love of God is being manifested.

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4 : 21 वयं हि तस्माज्जगदीश्वरात्ताम्
इमां शुभाज्ञां खलु लब्धवन्तः।
यद्यो ऽपि भक्तिं विदधाति नाथे
प्रीतिं स कुर्यान्निजबान्धवे ऽपि॥

Vayaṁ hi tasmāj–Jagad+īśvarāt–tām
imāṁ śubha×ājñāṁ khalu labdhavantaḥ,
yad–yo (a)pi bhaktiṁ vi+dadhāti Nāthe,
prītiṁ sa kuryān–nija+bāndhave (a)pi.

For we have indeed received from him, the God of the universe[9], that very good commandment,
that whoever shows devotion to the Lord (*nātha*),
should also enact love towards his own brother or sister.

The third thematic principle enunciated at the beginning of this third part (4 : 8) — that the supreme God is Love itself (*prema+sva+rūpaḥ Parama×īśvaro hi*) — is now presented as the foundation for the one great commandment: the God of love wants his children to be loving one another. This commandment was referred to earlier (2 : 7) as an "ancient commandment", which gets ever new applications. Hence, it never grows old. "The nicely decorated chariots of the king do get old and also this body of ours gets old, but the Law of the saints never gets old (*dhammo na jaram*)" (*Dhammapada* 11 : 6). Emperor *Aśoka* had this law inscribed on the rock: "*Nāsti hi kaṁmatataraṁ sarvaloka hitatpā*" — there is no greater obligation than to work for the welfare of all! (Girnar Rock-edict 6 : 10). "There is verily no duty which is more important to me than promoting the welfare of all men. And whatever effort I make is made in order that I may discharge the debt which I owe to all living beings, that I may make them happy in this world, and that they may attain heaven in the next world." This ancient law is also the teaching of the *Gītā*: "You should do works while looking only for universal welfare (*loka+saṅgraha*, lit. for the world's co-herence, maintenance)" (3 : 20).

This outlook on the world with a friendly eye is a *yoga* which needs constant practice. It should be the object of our constant prayer: "May all beings look on me with the eye of a friend (*mitrasya mā cakṣuṣā sarvāṇi bhūtāni sam+īkṣantām*); may I look on all beings with the eye of a friend (*mitrasya=ahaṁ cakṣuṣā sarvāṇi bhūtāni sam+īkṣe*);

9. The original Greek text says only "from him", which is either to be specified as from the Lord God himself (as in the translation) or from the *Guru* (then the Sanskrit should read: *Dharma+guror–tām*).

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may we look at one another with the eye of a friend (*mitrasya cakṣuṣā sam+īkṣāmahe*)" (*Yajur+veda* 36 : 18). The dreadful truth, however, is that we cannot claim to love God, unless we look on others with such eye of friendly love. We cannot claim to love God, who is invisible to the eye, unless we love the brother or sister whom we cannot avoid seeing![10] It is believed that *Arjuna*, by an exceptional favour of the Lord, could contemplate *Kṛṣṇa* as a manifestation of the Divinity (*rūpam–aiśvaram*). But, it is clearly stated that one cannot see God with one's own eye (*sva+cakṣuṣā*); it is only by a supernatural mystical eye (*divyam . . . cakṣuḥ*) that one can have a *darśanam* (*Gītā* 11 : 8). *Arjuna* was not so much confused by the glorious appearance of the Lord; he felt rather awe-stricken by the realization that he had not recognized him in the familiar human appearance, which he could see every day! He asked pardon for any disrespect shown "in jest, while at play, or on the bed, or seated, or at meals" (11 : 42). Yes, Lord, forgive us that we have not loved you enough in all we meet every day, especially in the hungry, the naked, the sick, the oppressed, the outcast!

(5 : 1–4)

नूनं श्रद्धापरैर्भाव्यं प्रेमाज्ञामनुपालितुम्

Nūnaṁ śraddhā+parair–bhāvyaṁ prema×ājñām–anu+pālitum

Certainly it is the duty of believers to observe the commandment of love

Love is rooted in faith. The greater the gift of faith, the greater the responsibility to love. The *Guru*, especially, has shown how the highest love is carried by the deepest faith. On the one hand, he lived in a unique relationship to God, his Father. On the other hand, he was a brother to all. Hence, the disciples, who believe that such twofold love-relationship is present in the anointed *Guru*, should prove by their love that they too are children of God and related to all others as brothers and sisters.

10. In *yoga*-camps organized by the *Brahmākumārī*-s it is, therefore, recommended to contemplate in common *dhyānam* with eyes open, even placing a sister or brother in front of the meditation-hall! "I shut not my eyes, I close not my ears, I do not mortify my body; I see with my eyes open and smile, and behold His beauty every where, I utter His name, and whatever I see, it reminds me of Him. Whatever I do, it becomes His worship" (*Kabīradāsa*).

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5 : 1a यो विश्वसेद्यत् स मुकुन्ददेवो
जगद्धिताय प्रभुणाभिषिक्तः ।
प्रभोरपत्यं स जनो ऽस्ति नूनं
न तत्र सन्देहलवो ऽपि चास्ते ।।

Yo vi+śvased–yat sa Mukunda+devo
jagad+dhitāya Prabhuṇā=abhi+ṣiktaḥ,
Prabhor–apatyaṁ sa jano (a)sti nūnaṁ;
na tatra sandeha+lavo (a)pi ca=āste.

He who believes that *Mukundadeva*
was anointed by the Lord for the welfare (*hita*) of the world,
that person, surely, is a child (*apatyam*) of the Lord;
there is not the least bit of doubt in that.

Union with God cannot but mean communion with others. God is the one common Father of all. All human beings are, therefore, brothers and sisters. Generous, open-minded people consider the whole of humanity as one family (*udāra+caritānāṁ vasu+dhā=eva kuṭumbakam*). "Whether enemy or friend, all beings should be considered alike as oneself (*sama+bhāva*)" (*Uttarādhyayana* 19 : 25). The reason is that all receive life from the same Source of Being. "If one *Ātmā* is present in every person, then how should this idea ever arise that such a one is my brother and such a one is an alien (*ayaṁ bandhuḥ paraś–ca=ayam–iti*)?" (*Yoga+vāśiṣṭha* 5 : 20 : 4). The perfect *yogī*, who has become one with *Brahma* (*brahma+bhūtaḥ*), being content in spirit, neither grieves nor desires; he regards all beings as alike (*samaḥ sarveṣu bhūteṣu*). This is called the highest devotion, indeed (*Gītā* 18 : 54), when the Love of God has become a love for God in the love for others.

5 : 1b - 2a यः प्रीयते वा जनके तु तेन
प्रीतिर्विधेया हि तदात्मजे ऽपि ।
अनेन विद्मः स्फुटमेव तद्यत्
प्रीयामहे चेत्परमात्मदेवे ।।

Yaḥ prīyate vā Janake tu, tena
prītir–vi+dheyā hi tad+ātma+je (a)pi.
Anena vidmaḥ sphuṭam–eva tad–yat,
prīyāmahe cet–Parama×ātma+deve,

But by him who loves the begetting Father (*janaka*)
love is to be bestowed on his begotten one (*ātma+ja*) also.
By this we know clearly (*sphuṭam*) indeed that,
if we love the Supreme divine Soul,

5 : 2b - 3a प्रीयामहे तस्य तदा प्रजासु
मन्यामहे चैव तदा तदाज्ञाः ।
प्रेमैव तच्चास्ति महेश्वरस्य
मन्यामहे येन वयं तदाज्ञाः ।।

Prīyāmahe tasya tadā prajāsu
manyāmahe ca=eva tadā tad+ājñāḥ.
Prema=eva tac-ca=asti Mahā×īśvarasya,
manyāmahe yena vayaṁ tad-ājñāḥ.

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and love his children (*pra+jā*) also,
then only do we keep (*man*) his commandments.
And indeed this is love for the great God,
by which we keep his commandments.

Karuṇākara reasons with iron logic: in this we can know that we are truly loving God, if we are in fact trying to love God's children as our brothers and sisters. To love God means to do his will, and his will is nothing else than the commandment to love all others. This will of God is also the expression of his love for us. Love makes everything easy. The disciples receive the inner inspiration, which enables them to love others. Hence, only by his Love are they able to conquer the " world " and overcome all forces of division and hatred. Love is rooted in faith, and also faith is rooted in Love. Love's victory has been revealed in the *Guru*. When the *Guru* died for others out of supreme love, he conquered the loveless " world " of hatred. By their faith the disciples accept this love of the *Guru*, so that they also conquer the " world " in themselves by loving others.

5 : 3b - 4a प्रभोः शुभाज्ञाश्च न भाररूपाः	*Prabhoḥ śubha×ājñāś–ca na bhāra+rūpāḥ,*
वोढुं त्वशक्याः खलु या भवेयुः।	*voḍhuṁ tu=a+śakyāḥ khalu yā bhaveyuḥ.*
सर्वो ऽपि जातः परमेश्वराद्यो	*Sarvo (a)pi jātaḥ Parama×īśvarād–yo*
जगत्प्रपञ्चं जयति प्रकामम् ।।	*jagat+prapañcaṁ jayati prakāmam.*

And the Lord's good commandments are not heavy,
such that one should not be able to bear them.
For everyone born (*jāta*) from the supreme God
undoubtedly conquers (*ji*) the delusive " world ".

5 : 4b श्रद्धैव चास्माकमियं विजेत्री	*Śraddhā=eva ca=asmākam–iyaṁ vi+jetrī,*
जितो यया सर्वजगत्प्रपञ्चः।	*jito yayā sarva+jagat+prapañcaḥ.*
[प्रेम्णो महिष्ठो विजयस्तदेवं	*[Premṇo mahiṣṭho vi+jayas+tad–, evaṁ*
सिद्धो जुगुप्सामयजीवलोके ।।]	*siddho jugupsāmaya+jīva+loke !]*

Indeed, our faith (*śraddhā*) is the conqueror,
by which the whole delusive " world " is conquered.
[Love's greatest victory (*vi+jaya*) this is, thus
obtained in a humankind (*jīva+loka*) full of hatred (*jugupsā*) !]

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The three allurements of the "world" are desire (*tṛṣṇā*), greed (*lobha*) and arrogance (*garva*), as said in 2 : 16 (cf. *Gītā* 16 : 21)[11]. There are many such bonds which tie us; but their one deep root, according to the great *Śaṅkarācārya*, is selfish, ego-centred pride (*ahaṁ+kāra*), which is the first deformity (*vi+kāra*) in man (*Viveka+cūḍāmaṇi* 299). If we want this life not to be ending in death (*maraṇa×antam*), then we must engage in a life-long reform, in order to convert self-centredness (*sva×artha*) into concern for others (*para×artha*). Life's goal is not the attainment of "en-stasy", that is, an introverted mystical experience, but "ec-stasy", which means to get outside oneself (R. C. Zaehner, *op. cit.*, p. 143). Only the selfless person (*nir+mama*) without pride (*nir+ahaṁkāra*) will attain full peace (*Gītā* 2 : 71); filled with loving devotion, he will never perish (9 : 31); when his loyal service of the Lord means also love for others, showing no hatred for any living being (*nir+vairaḥ sarva+bhūteṣu*), he will reach God (11 : 55).

(5 : 5–12)

तृतीयः उपखण्डः

Tritīyaḥ Upa+khaṇḍaḥ

THIRD SUBSECTION

अंगीकृत्य प्रभोः साक्ष्यं सत्यनिष्ठा तु या धृता,
अस्माकं सैव निष्ठा हि जीवनारम्भरूपिणी

Aṅgī+kṛtya Prabhoḥ sākṣyaṁ satya+niṣṭhā tu yā dhṛtā,
asmākaṁ sā=eva niṣṭhā hi jīvana×ārambha+rūpiṇī

TRUE FAITH (*niṣṭhā*) IS EXPRESSED BY ACCEPTING THE WITNESS OF THE LORD, [SUCH FAITH OF OURS IS INDEED THE BEGINNING OF LIFE

Who is the true conqueror of self? Who can obtain victory and receive the prize of life? *Maharṣi Karuṇākara*'s answer is: he or she who has faith. Faith is not an adherence to a sect or a set of doctrines, but a surrender to the Father, who has given full witness of his Love through the *Guru*. It is respectful trust (*śraddhā*) as well as firm adherence (*niṣṭhā*)[12]. It does not create by itself a separate "religion".

11. Whereas the three gates of heaven are self-restraint (*dama*), giving (*dānam*) and compassion (*dayā*) (*Bṛhadāraṇyaka×Upaniṣad* 5 : 2 : 1-3).

12. The *Bhagavadgītā* refers to *karma+yoga* and *jñāna+yoga* as a "twofold way of life" (*dvi+vidhā niṣṭhā*), taught by the Lord (3 : 3). The path of knowledge for men of contemplation and that of works for men of action: these are but two forms of one loving adherence (*niṣṭhā*), which are not mutually exclusive.

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Adherence to a particular favourite *Guru* (*iṣṭa+guru*), in all sincerity and humility, is an expression of adherence to Truth (*satya+niṣṭhā*). It leads the pilgrim to universal love and peace. *Karuṇākara* has experienced something of this, because of his belief in *Guru Mukunda*. He felt how the interior witness of God's Spirit in his own heart perfectly agreed with the Truth and Love manifested in the concrete human appearance of the Anointed one. It was as if endless Life itself had started before the end of time (*anta+kāla*); the very death of the *Guru* had brought a new beginning of Life (*jīvana×ārambha*). By faith the disciples shared the great conquest of the *Guru*. Since they accepted the human *Guru* to be in a special relationship to God as a unique Son and in an equally most intimate relationship to humanity as a universal Brother, they tasted already God's nectar Love. Therefore, *Karuṇākara* proclaims that the *Guru* has defeated the " world " of hatred and that all can now conquer it by anticipation, in loving devotion and service.

(5 : 5–10)

प्रभो स्नेहस्य साक्ष्याय श्रद्धा प्राणप्रदायिनी

Prabho snehasy sākṣyāya śraddhā prāṇa+pra+dāyinī

Faith in the witness of the Lord's love is life-giving

5 : 5 जगज्जयी को ऽस्ति तदेति तर्के	" *Jagaj+jayī ko (a)sti tadā=?* " *iti tarke,*
न लोकजेता यदि कथ्यते सः।	*na lōka+jetā yadi kathyate saḥ,*
यो मन्यते तं खलु सत्यमेव	*yo manyate taṁ khalu satyam–eva,*
मुकुन्ददेवं जगदीशपुत्रम् ॥	*Mukunda + devaṁ, Jagad + īśa + putram.*

When one reasons, " Who then is conqueror (*jayī*) of the world ? ", should not he be said to be defeating (*jetā*) the world, who by all means accepts him as the true one (*satya*), namely *Mukundadeva*, Son of the universal God (*Jagad+īśa*) ?

Now *Karuṇākara* comes to specific elements of his faith-attitude (*niṣṭhā*), applicable to the *iṣṭa+Guru*, and yet of universal relevance. Faith can only be a response to the way in which God has revealed himself. The elder prominent disciple tells the reader how God spoke through the *Guru*. He believes that God has given a triple witness about this special messenger, whom he appointed for a mission of love and whom he also anointed to be *Guru* in a triple sense (see above on 1 : 3b–4). First, at the time of the initial manifestation of the *Guru*, when he took a humble place among those who received holy bath (*dharma+snānam*) at the River *Sruti* (Jordan): a voice from heaven (*ākāśa+vāṇī*) confirmed that he was the one anointed to be prophetic teacher (*pra+vaktā*). Indeed, by the water of the ceremonial ablution,

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Mukundadeva was constituted publicly as a *snātaka*, fully initiated to teach others from experience. He arose from the water, empowered by the Word, to proclaim the good news of liberation. He started preaching and healing in order to reveal the Truth and Love of the Father. The second great witness given about this *Guru* took place at *Kapāla+giri* (Calvary, the skull-hill). Here *Śrī Mukunda* made a total surrender of his life-breath. When he was pierced on the cruel trident-shaped tree (*tri+śūla+taru*), the treasure-house of divine mercy (*karuṇā+nidhi*) was fully opened: the last drop of blood flowed out of his heart in order to consecrate a new humanity. This supreme expression of God's forgiving love testified that *Mukundadeva* was also anointed to be a *yājaka*, a mediating priest, offering the sacrifice of obedient fidelity to the Father of all. Besides the witness of the *Guru*'s anointment through water (symbolizing his teaching function) and his anointment through blood (symbolizing his priestly function), there is also the powerful manifestation of God's Spirit as a supra-historical permanent witness. *Karuṇākara* believes that the death of the *Guru* was not just the final release of a soul from a mortal body (*deha+tyāga*), but a true regain of personal life in his own re-created, Spirit-filled resurrected body. It meant a victory over all evil. *Mukundadeva* was thus anointed as righteous king (*dharma+rāja*), enthroned as *nāyaka*, to lead his brothers and sisters in the spiritual realm. He appeared to his disciples in glory and breathed the Spirit on them, in order to share his life, his love, his peace and joy with all, without the limitations of time and place. Thus the gift of the Spirit symbolizes the royal function of the *Guru*. It is the third witness of God, who speaks also in the hearts of men through the communication of the same Spirit. Hence, for the disciples it is the surest sign of the *Guru*'s anointment (*abhiṣeka*) and of their own anointment through redeeming love.

5 : 6a तदागतो यो जलरक्तमध्याद्	*Tad–āgato yo jala+rakta+madhyād*
ज्ञेयो मुकुन्दः स जयाभिषिक्तः।	*jñeyo Mukundaḥ sa Jaya × abhiṣiktaḥ;*
न केवलाच्चैव जलाभिषेकात्	*na kevalāc–ca=eva jala×abhiṣekāt*
स रक्तदानादपि किन्तु सिद्धः।।	*sa rakta+dānād–api kintu siddhaḥ.*

He who came by means of water (*jalam*) and blood (*raktam*)
is known as *Mukunda*, the victorious Anointed One;
and not only indeed through the bathing (*abhiṣeka*)[13] in water,
but also by the gift of blood he was thus established.

13. The Sanskrit noun, derived from *abhi+sic* (to sprinkle on), means sprinkling, ablution, anointment, bathing, etc. In some churches *jala×abhiṣeka* is, indeed, used to translate "baptism".

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5 : 6b - 8a आत्मा च साक्षी खलु विद्यते ऽस्य
सत्यस्वरूपो ऽस्ति यतो ऽन्तरात्मा ।
इयं त्रयी चास्ति हि साक्षिरूपा
आत्मा च रक्तं च तथा जलं च ।।

Ātmā ca sākṣī khalu vidyate (a)sya,
satya+sva+rūpo (a)sti yato (a)ntar+ ātmā.
Iyaṁ trayī ca=asti hi sākṣi+rūpā:
Ātmā ca, raktaṁ ca, tathā jalaṁ ca !

And the Spirit is certainly also a witness of this,
because the inner Spirit (*antar+ātmā*) is truthful.
Thus this trio (*trayī*) is witnessing:
namely the Spirit, the blood, and the water !

5 : 8b - 9a एतत् त्रयं चापि समं व्यनक्ति
सत्याभिषिक्तस्य हि सत्यरूपम् ।
सम्मान्यते चेन्मनुजस्य साक्ष्यं
साक्ष्यं प्रभोर्मान्यतरं ततो ऽस्ति ।।

Etat trayaṁ ca=api samaṁ vyanakti
Satya×abhiṣiktasya hi satya+rūpam.
Sam+mānyate cen - manujasya sākṣyaṁ,
sākṣyaṁ Prabhor-mānyataraṁ tato (a)sti.

This triplet (*trayam*) manifests (*vi+añj*) the same,
namely the full truth about the truly Anointed One.
If the witness of a man (*manu+ja*) is commonly accepted,
then the witness of the Lord is even more acceptable.

There is, therefore, a triple witness from God: the first two are events of the *Guru*'s life, namely the bathing in the water of the river and the shedding of blood on the cross; the third witness goes beyond time, since the gift of the Spirit through the risen *Guru* is still a guiding inspiration for disciples. It is through the witness of the inner Spirit that the disciples understand the meaning of the *Guru*'s bath in water and his death through blood. They recognize him to be the Anointed One, who revealed God's Truth and Love through his humble appearance among weak and sinful fellow human beings, and, sharing their ordinary conditions of life and serving them with great compassion, was finally rejected and condemned as a criminal. There are even more indications that God's Truth and Love were in a special way present in the life of *Śrī Mukunda*: his birth, his childhood, his humble occupation, his teachings, his miraculous healings[14], and the impact he had on the group of disciples... But *Karuṇākara* mentions here only the three signs of the water, the blood, and the Spirit, because they are apparently the clearest witness from God about the One anointed as teacher, priest, and king. The three signs converge into one and the same authoritative witness. Usually, we do accept the validity of a

14. In the Gospel the circle of disciples around the apostle John (*Anugraha*) highlights seven such powerful signs.

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human testimony; when we hear two or three serious people say the same thing, then we believe what they say to be true indeed. Why should we not accept the divine testimony? — asks *Karuṇākara* — since God's Spirit is Truth itself.

5 : 9b - 10a आस्ते प्रभोः साक्ष्यमिदं हि तेन
कृते स्वपुत्रस्य तु यत्प्रदत्तम् ।
यो विश्वसेद् वा परमात्मपुत्रे
तस्यात्मनो ऽन्ते स्थितमस्ति साक्ष्यम् ।।

Āste Prabhoḥ sākṣyam-idaṁ hi tena kṛte, Sva+putrasya tu yat-pra+dattam.
Yo viśvased vā Parama+ātma+putre,
tasya=ātmano (a)nte sthitam-asti sākṣyam.

Therefore, this is the Lord's witness (*sākṣyam*) given
for his sake, namely which was given about his own Son.
Consequently, if one believes in the supreme Spirit-filled Son,
then in the interior of one's spirit the witness is also situated.

5 : 10b न विश्वसेद् वा परमेश्वरे यः
प्रकल्पते ऽसौ तमसत्यवाचम् ।
सत्यं न मेने स हि तस्य साक्ष्यं
यत्पुत्रहेतोः प्रभुणा प्रदत्तम् ।।

Na viśvased vā Parama×īśvare yaḥ,
pra+kalpate (a)sau tam-a+satya+vācam;
satyaṁ na mene sa hi tasya sākṣyaṁ
yat-Putra+hetoḥ Prabhuṇā pra+dattam.

Otherwise, if one does not believe the Supreme God,
then one imagines (*pra+klp*) him to be untruthful (*a+satya+vāc*);
because one did not accept (*man*) his witness to be true,
which was given by the Lord for the sake of the Son.

Maharṣi Karuṇākara is here certainly speaking a profound mysterious language; but, while leading us into the mysteries of this *brahma+vidyā*, he is careful not to argue from his own reasoning and insight. He just suggests what God might himself have revealed through the *Guru*. It is here a question of faith and it is only through devotion that one can gain some deeper understanding (*bhaktyā mām-abhi+jānāti*, *Gītā* 18 : 55).

(5 : 11–12)

अनन्तजीवं ते लभन्ते ये श्रद्धापराः

Ananta+jīvaṁ te labhante ye śraddhāparāḥ

They obtain eternal Life, who are adhering to faith

When God's witness is interiorized, then the disciple gets an inner enlightenment by which he cannot doubt any more about God's Truth and Love, as manifested through the *Guru*. Also the confession of

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fellow disciples confirms his own loving and grateful surrender (*śraddhā*). He touches the very source of Life! He feels it, however, as a divine touch, the saving touch of *Brahma* (*brahma+saṁ+sparśa*, *Gītā* 6 : 28), reaching him through the lotus-hand (*hasta+kamalam*) of the *Guru*. Life is in God and, as self-revealing Word (*Śabda+brahma*), he has communicated this very Life in that unique Son, who was assumed so much into the one and undivided Divinity, that to know him as *iṣṭa+Guru* is already to share in the abundance of Life itself. Thus, "when one knows *Brahma* (*brahma+veda*), one becomes *Brahma* (*brahma=eva bhavati*)!" (*Muṇḍaka×Upaniṣad*). This is the ultimate grace bestowed on the fully integrated *yogī* or *yoginī*: perfect union with God through *bhakti*. For the Lord says through the *Gītā*, "He who surrenders in faith to Me and in love communes with Me is considered most united to Me (*śraddhāvān–bhajate yo māṁ sa me yuktatamo mataḥ*)" (6 : 47). The highest peak of *yoga* is loving communion with the Lord[15], yes; but *Karuṇākara* is quick to add: if you also love your brothers and sisters! "True happiness", says the *Dhammapada*, "consists in the unity of fellowship (*sukhā saṁghassa sāmaggī*)" (14 : 16). Life is nothing else than sharing, as the *Atharva+veda* paraphrases so beautifully, "Let your place of drinking water (*prapā*) be common and let the partaking of your food (*anna+bhāga*) be together. I, the Lord of the universe, yoke you in common yoke (*yoktram*) of life's goal. Adhere to your wise, in firm unanimity, just as the spokes attached to the nave of the chariot stand firm and united" (3 : 10 : 6).

[प्रेम्णः प्रभोः स्वीकुरुते हि साक्ष्यं
यः को ऽपि शिष्यः खलु तस्य निष्ठा।
हेतुर्भवेज्जीवनसाधनस्य
सा तत्कृते दुःखविनाशिका च ॥]

[*Premṇaḥ Prabhoḥ svī+kurute hi sākṣyaṁ*
yaḥ ko (a)pi śiṣyaḥ, khalu tasya niṣṭhā
hetur–bhavej–jīvana+sādhanasya,
sā tat–kṛte duḥkha+vi+nāśikā ca.]

[Whoever disciple accepts the witness of the Lord's Love,
then certainly his faith (*niṣṭhā*)
becomes a cause (*hetu*) for attainment (*sādhanam*) of Life,
and in that way it is a destroyer of sadness (*duḥkham*).]

15. R. C. Zaehner points to the root-meaning of the verb *bhaj*: "to share in, to participate in" (*op. cit.*, p. 181). Even in the greatest union, loving worship will never cease. "Here (*Gītā* 6 : 47) we are told with the utmost clarity that no integration of the personality around its admittedly eternal and divine centre can be complete until it is combined with the adoration of God transcendent" (p. 242). The person who is *nitya+yukta* (always united — either to self or to God) excells at the same time in *eka+bhakti* (7 : 17). The Supreme is experienced, without as well as within (*bahir-antaś-ca*), far away and equally near by (*dura+sthaṁ ca=antike ca*) (13 : 15).

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5 : 11 इदं च साक्ष्यं खलु विद्यते तद्	*Idaṁ ca sākṣyaṁ khalu vidyate, tad yad–Īśvaro naḥ pra+dadau*
यदीश्वरो नः प्रददौ प्रकामम् ।	*prakāmam*
	an+antam–āyur–vi+mala+
अनन्तमायुर्विमलप्रकाशम्	*prakāśam,*
	yac–ca=asya Putre (a)sti vi+
यच्चास्य पुत्रे ऽस्ति विराजमानम् ।।	*rājamānam.*

And this is certainly the witness, that
namely God gave to us, no doubt,
the unstained light of unending life (*āyu*),
which is residing in his Son.

5 : 12 यो वा जनो मानयतीह पुत्रम्	*Yo vā jano mānayati=iha Putram,*
अनन्तमायुः स दधाति नूनम् ।	*an+antam–āyuḥ sa dadhāti nūnam;*
प्रभोश्च पुत्रो न हि यस्य चित्ते	*Prabhoś–ca Putro na hi yasya citte,*
स जीवनं नैव दधात्यनन्तम् ।।	*sa jīvanaṁ na=eva dadhāti=an+ antam.*

The person who reveres (*man*) the Son here on earth,
certainly has (*dhā*) unending life;
but if the Lord's Son occupies no place in his mind,
then he has also no unending life.

The whole *Upadeśāmṛtam* is a true Guide to immortal Life. In the opening *śloka*-s (1 : 1–2) *Karuṇākara* referred to the Life which appeared in the *Guru*. At the very end of his nectar-like instruction (5 : 20) he states clearly again that Divine Life itself was manifested in the *Guru*. Hence, *Karuṇākara* cannot imagine "Life" apart from its concrete relevance for the lives of human beings. Life, as lived by the *Guru*, made it clear to him that the goal of everyone's life-pilgrimage is to reach a God full of love and compassion[16]. Indeed, the *Guru* lived continuously in a unique relationship to God as his compassionate Father, and thus his whole life itself was a continuous outpouring of love in a compassionate self-identification with all his human brothers and sisters. The final test of true Life, therefore, is the very life we are already leading on earth. It cannot be dissociated from the lives of our fellow beings. The more we live for others, the more we will be like the *Guru*, and being united to the *Guru*, our lives will be in God, through faith and love.

16. "Our God is merciful and tender. He will cause the bright dawn of salvation to rise on us and to shine from heaven on all those who live in the dark shadow of death, to guide our steps into the path of peace" (Luke 1 : 78–79). *Rabindranātha* Tagore prays, "Saviour of my Life, grant me the food of grace and forgiveness as I journey forth... Deliver me from my own shadows, my Lord, from the wrecks and confusion of my days... O my mind, awake slowly at the sacred place of pilgrimage, in India, at this sandbank of all humanity!" (from various songs).

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5 : 13–21

उपसंहार:

Upa+saṁhāraḥ

CONCLUDING SUMMARY

The epilogue of this long instruction, in the form of a letter, invites the readers to drink from the very source of *amṛtam*. Through different stages *Karuṇākara* has led us to the top of the mountain. Instead of exhausting us by a strenuous climb on a steep mountain path, he guided us, as it were, on a spiral stairway, winding around the mountain. Thus, three main stages were crossed during the ascent; God was discovered, through the *Guru*, to be self-revealing light (first part, 1 : 5–2 : 28), saving righteousness (second part, 2 : 29–4 : 6), and universal love (third part, 4 : 7–5 : 12):

[ज्योतिः प्रकाशो जनमार्गदर्शी
सत्यश्च धर्मो जनरक्षको यः।
प्रभोः परं प्रेम च विश्वलोके
प्राप्यं गुरोस्तत्सकलं मुकुन्दात् ।।]

[*Jyotiḥ prakāśo jana+mārga+darśī,*
satyaś-ca dharmo jana+rakṣako yaḥ,
Prabhoḥ paraṁ prema ca viśva+loke,
prāpyaṁ Guros-tat-sakalaṁ Mukundāt.]

[The revealing Light, showing the way to people,
and the true Righteousness, which is protecting people,
and the superior Love of the Lord for the whole world,
all this is available (*prāpya*) from *Guru Mukunda*.]

God's Light, Righteousness, and Love, being present in the life of the *Guru*, are presented to all people. Wherever people are partaking in the Light, Righteousness, and Love of God, they are also in fellowship with the *Guru*. And fellowship with the *Guru* means *jīvana+mukti*, experience of final liberation already anticipated in this life — pre-sentiment (*pūrva+bhukti*) of total liberation (*pūrṇa+mukti*), Paradise on earth!

But *Karuṇākara* is not a naive *yoga*–teacher. He knows that even the best disciples are still prone to slip back. It takes some time for the lotus-bud to pierce through the mire and open its eight petals (*aṣṭa+dalam*) to the rays of the Sun. *Rāja+yoga* is the easy method of spiritual discipline (fit for a king, *rājā*!), compared with the rigorous *Haṭha+yoga*; yet, even before entering the hall for an audience (*darśanam*) with the divine King (*Rāja×īśvara*), one has to submit to

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the eight steps (*aṣṭa×aṅga+yoga*) of *Patañjali's Yogadarśanam*[1]. Moreover, "to rise above bondage, we must rise above the [three] modes of nature, become *tri+guṇa×atīta*; then we put on the free and incorruptible nature of Spirit. *Sattva* is sublimated into the light of consciousness (*jyoti*); *rajas* into austerity (*tapas*); and *tamas* into tranquillity or rest (*śānti*)" (S. Radhakrishnan, *op. cit.*, p. 317).

Karuṇākara teaches also, throughout his epistle, that true *yoga* cannot be achieved without linking up in love with one's co-pilgrims. Those who claim to be in union with God, without however showing concrete concern for others, are only *yoga* pretenders. The true disciple accepts the Truth-Love of God as concretely manifested in the *Guru*, and tries to love others in truth, and thus — and only thus — he has already the Divine Life within himself or herself.

(5 : 13)

पूर्णमाश्वासनं चान्ते लब्धुमागामि जीवनम्

Pūrṇam–āśvāsanaṁ ca=ante labdhum–āgāmi jīvanam

And at the end full assurance to obtain the future (*āgāmī*) Life

5 : 13a	इदं हि सर्वं लिखितं मयात्र	*Idaṁ hi sarvaṁ likhitaṁ mayā=atra;*
	प्रबोधनं वो ऽस्ति तदत्र हेतुः ।	*pra+bodhanaṁ vo (a)sti, tad–atra hetuḥ,*
	सर्वे भवन्तो हि विदन्तु यस्मात्	*sarve bhavanto hi vidantu yasmāt*
	प्राप्तं भवद्भिर्यदनन्तमायुः ।।	*prāptaṁ bhavadbhir–yad–an+antam–āyuḥ.*

All this, then, is written here by me;
enlightenment (*pra+bodhanam*) for you it is, this is its motive,
from which you all may know
that endless Life is obtained by you.

5 : 13b	इदं च सर्वं लिखितं स्वपत्रे	*Idaṁ ca sarvaṁ likhitaṁ sva+patre,*
	संबोध्य तान् ये खलु विश्वसन्ति ।	*saṁ+bodhya tān ye khalu vi+śvasanti*
	प्रभोः सुपुत्रस्य दयामयस्य	*Prabhoḥ Su+putrasya dayāmayasya*
	मुकुन्ददेवस्य सुनामधेये ।।	*Mukunda+devasya su+nāmadheye.*

1. See *Sūtra*-s 2 : 29–32 : (1) 5 *yama*-s (non-violence, *a+hiṁsā*; truthfulness, *satyam*; no-stealing *a+steyam*; chastity, *brahma+carya*; non-possession, *a+parigraha*); (2) 5 *ni+yama*-s (purity, *sauca*; satisfaction, *santoṣa*; penance, *tapa*; self-study, *sva×adhyāya*; god-devotedness, *īśvara+praṇidhāna*); (3) posture (*āsana*); (4) breathing exercise (*prāṇa×āyāma*); (5) discipline (*prati×āhāra*); (6) concentration (*dhāraṇā*); (7) meditation (*dhyānam*); (8) realization (*samādhi*).

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And all this is written in my own letter,
enlightening (*saṁ+budh*) those who fully believe
in the name (*nāma+dheyam*) of the Lord's good Son
the merciful (*dayāmaya*) *Mukundadeva*.

As in 2 : 12–14, *Karuṇākara*, the elder disciple, gives a paternal encouragement (*ā+śvāsanam*) to those who are beginners in their faith (*vi+śvāsa*)[2]. Being in fellowship, they already share true Life; and this Life will never end, if they remain in faith and fellowship. They have become enlightened ones (*buddha*) under the sacred fig tree (*pippala*), the tree of enlightenment (*bodhi+vṛkṣa*) of the *Guru*'s teaching. Disciples who accept the *Guru* as the concrete manifestation of God's Truth and Love enter into a special relationship. The Name of the *Guru*, indeed, reveals that he is in a unique relationship to God, as his Father, who in him offers salvation (*mukuṁ+da*) for the universal reconciliation of all his brothers and sisters. Hence, the Name is a bridge (*nāma+setu*)[3] to establish a new relationship, to link with the Father and with all children. "Thou art the place of entrance-into-rest (*prati+veśo* (*a*)*si*); mayest Thou illumine me (*pra–mā bhāhi*); mayest Thou absorb me into Thee (*pra–mā padyasva*)" (*Taittirīya×Upaniṣad*, 1 : 4 : 3).

Having assured the disciples that they possess already everything by remaining in that Life of fellowship, *Karuṇākara* still exhorts them to pray for one another, to ask for greater fidelity and mutual love.

(5 : 14–17)

अतः शिष्यैः सुविश्वस्तैः प्रार्थनीयः सदा प्रभुः, अन्योन्यस्य हितार्थं यत्सर्वस्यापि शुभं भवेत्

Ataḥ śiṣyaiḥ su+viśvastaiḥ prārthanīyaḥ sadā Prabhuḥ,
anyonyasya hita×arthaṁ yat–sarvasya=api śubhaṁ bhavet

Therefore having good confidence the disciples should always pray the Lord
for the welfare of one another that real good should come to all

True prayer consists in saying "*Tathā=astu*, your will be done!" When disciples are in fellowship, in relationship to the Father and to

2. Literally, taking breath (*śvas*) in all confidence!

3. In the *Śvetāśvatara×Upaniṣad* (6 : 19) the disciple, desiring salvation (*mumukṣu*), seeks refuge in *Śiva*, who makes himself known (*ātma+buddhi+prakāśa*) as the bridge of immortality (*amṛtasya paraṁ setu*). According to the *Kaṭha×Upaniṣad* (3 : 2), the bridge to the imperishable Brahma is like the fire-sacrifice. The sacred OṀ itself is the "bridge among all mantras (*mantrāṇāṁ praṇavaḥ setuḥ*)". Tulasidāsa speaks of *Rāma+nāma+setu*. When *Gāndhī-jī* was shot at, he exclaimed "*He Rāma!*". When a dead body is carried to the cremation ground, all repeat chanting "*Ramā+nāma satya hai!*".

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one another, they can be certain that whatever they ask in prayer will be granted. The reason is that they are open to do God's will, whatever it be.

5 : 14	इदं वयं विश्वसिमश्च तस्मिन्	*Idaṁ vayaṁ vi+śvasimaś–ca tasmin,*
	ताते प्रभौ प्रेममये प्रकामम् ।	*Tāte, Prabhau premamaye prakāmam:*
	याचेम यत्तस्य मतानुकूलं	*yācema yat–tasya mata×anukūlaṁ,*
	तद्याचतं नः स शृणोति नूनम् ।।	*tad–yācataṁ naḥ sa śrṇoti nūnam.*

This confidence we place in him,
the Father, the loving Lord, no doubt:
what we ask (*yāc*) according to his plan (*matam*),
that petition of ours he certainly hears.

5 : 15	विद्मो यदा यच्च शृणोति सो ऽयं	*Vidmo yadā yac–ca śrṇoti so (a)yaṁ,*
	ततो हि याच्ञां खलु यत्तु कुर्मः ।	*tato hi yācñāṁ khalu yat–tu kurmaḥ,*
	तदैव विद्मो वयमित्यपीदं	*tadā=eva vidmo vayam–iti=api= idaṁ*
	यद्याचितं तद्वयमाप्तवन्तः ।।	*yad–yācitaṁ tad–vayam–āptavantaḥ !*

And if we know that he hears it,
namely, whatever petition we would make,
then, indeed, we know this also
that we are obtaining (*āp*) whatever was asked for !

Disciples, united in prayer, can be so certain that the Father hears their petition, that they feel like having received already what they are going to ask for ! Prayer itself is an expression of union, and therefore an intensification of Life. The disciples are told to pray for an increase in their common sharing of the true Life. The obstacle against the growth of divine Life in the disciples is sin. Of course, by " sin " is meant all those sins of weakness, which they may still be committing every day, especially against charity. The disciples should help one another to overcome such sins. " If man sins ", says the wise *Dhamma-pada*, " at least let him try not to sin again and again " (9 : 2).

However, there is also the great Sin, which leads to death and already is death for the sinner, if he deliberately refuses to be liberated. To accept the Love of God, as revealed in the *Guru*, certainly means the beginning of the true Life. Hence, in contrast, to reject God's Love knowingly and wilfully cannot be but the beginning of Death itself, away from God's Life. It is useless to pray for someone who does not want to receive Life, but opts for Death. *Karuṇākara* does not say whether there is any such living person, who would go on refusing God's Love up to the end. But the possibility itself is a frightening reality. The *Īśāvāsya×Upaniṣad* (3) mentions demon-haunted worlds

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(*a+suryāḥ lokāḥ*), regions of utter darkness — whoever in life rejects the Spirit goes to that darkness after death: "*Ye ke ca=ātma+hano janāḥ*" (they are people who, literally, kill (*han*) their true self). The great Sin, which leads to death (*mṛtyu+janaka*), is carrying the seed of its own punishment. It is not God who inflicts death on the sinner; for, God wants only to give Life through love; he cannot be merciless (*asta+karuṇa*). The *Manu+smṛti* (8 : 15) puts it succinctly, "If one destroys righteousness, then he will be destroyed by righteousness; if one upholds righteousness, then he will be upheld by righteousness (*dharma eva hato hanti, dharmo rakṣati rakṣitaḥ*)". The teaching of the *Śānti+parva* of the *Mahā+bhārata* agrees with this: "Death takes place out of ignorance (if understood as a deliberate rejection of Life, Truth, and Love), whereas immortality comes as a result of truthfulness".

5 : 16a यः को ऽपि पश्येद् निजबान्धवं वा	*Yaḥ ko (a)pi paśyed–nija+bāndhavaṁ vā*
पापं हि कुर्वन्तममृत्युहेतुम् ।	*pāpaṁ hi kurvantam–a+mṛtyu+hetum,*
तदा प्रभुं याचतु सो ऽस्य हेतोः	*tadā Prabhuṁ yācatu so (a)sya hetoḥ,*
तस्मै प्रभुर्दास्यति जीवदानम् ॥	*tasmai Prabhur–dāsyati jīva+dānam.*

And whoever sees his own brother
committing a sin which is not cause of death (*a+mṛtyu+hetu*),
then let him pray to the Lord for his sake,
and the Lord will give him the gift of Life.

5 : 16b तस्मै जनायैव च याच्यतां सः	*Tasmai janāya=eva ca yācyatāṁ saḥ,*
यो मृत्युहेतुं न चकार पापम् ।	*yo mṛtyu+hetuṁ na cakāra pāpam;*
यन्मृत्युहेत्वस्ति हि घोरपापं	*yan–mṛtyu+hetu=asti hi ghora+pāpaṁ,*
न वच्मि यत्तस्य कृते स याच्यः ॥	*na vacmi yat–tasya kṛte sa yācyaḥ.*

Let him pray for such a person, indeed,
who has not committed a sin which is cause of death;
Because there is also a terrible Sin (*ghora+pāpam*) which is cause of death,
I am not saying that he should pray about that.

5 : 17 सर्वो ऽप्यधर्मः खलु पापमेव	*Sarvo (a)pi=a+dharmaḥ khalu pāpam–eva,*
सर्वं च पापं न तु घातहेतु ।	*sarvaṁ ca pāpaṁ na tu ghāta+hetu.*
[क्षम्यं प्रभोरस्ति हि मन्दपापम्	*[Kṣamyaṁ Prabhor–asti hi manda+pāpam,*
अक्षम्यमेवास्ति च घोरपापम् ॥]	*a+kṣamyam–eva=asti ca ghora+pāpam.]*

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All unrighteousness certainly is sin,
but not all sin is cause of destruction (*ghāta+hetu*).
[The ordinary sin (*manda+pāpam*) can indeed be forgiven by the Lord,
but the terrible Sin cannot be forgiven.]

The great mercy of the Lord is powerless when the sinner does not want to be forgiven. Yet, *Karuṇākara* himself would not despair about the possibility of conversion in the most hardened sinner. He does not have a concrete sinner in view, but speaks about the great devilish Sin in the abstract, for the sake of warning the disciples. They should try to avoid all sins, especially sins against charity; then, naturally, the great dark Sin of deliberate opposition against the Light will not cause them to die in spirit. They should be aware of this greatest of all temptations. In fact, they should consider this to be the direst need which may befall a brother or sister, and pray for sinners in a humble way because of their own weakness. The letter ends, then, with a solemn word of assurance, repeated three times. Let us not look at sin, but at the *Guru*. He is always ready to help the disciples and lift them to the Father, since he himself, the sinless Anointed One, is in a unique relationship towards God and all men.

(5: 18 – 20a)

ईश्वरापत्यानां च त्रिविधो निश्चयः

Īśvara×apatyānāṁ ca tri+vidho niścayaḥ

The triple certitude of the children of God

Maharṣi Karuṇākara has brought the reader to the full light, "the Light of lights beyond darkness, as it is called (*jyotiṣām–api taj–jyotis–tamasaḥ param–ucyate*)" (*Gītā* 13 : 17), "the self-illuminating One, who is himself witness of everything (*svayaṁ+jyotir–a+śeṣa+sākṣī*)" (*Viveka Cūḍāmaṇi* 381). Darkness, sin, death, the "world", the evil spirit, the false anointed one, . . . all such things disappear on the horizon. The light of true knowledge (*jñāna+dīpa*) shines brightly. Beyond the splendid face of the *Guru*, the disciple sees the loving, merciful Father. He knows him through the inner light, the new h art he received by rebirth in the Spirit. Three times, at the beginning of three subsequent verses, *Karuṇākara* proclaims, "WE KNOW"

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5 : 18 विद्मो वयं यत्खलु यो ऽपि को ऽपि
जातः प्रभोर्नैव करोति पापम् ।
प्रभोः सुतो रक्षति तं सदैव
स्पृशत्यघं तं न कदापि नूनम् ॥

Vidmo vayaṁ yat-khalu yo (a)pi ko (a)pi
jātaḥ Prabhor-na=eva karoti pāpam;
Prabhoḥ Suto rakṣati taṁ sadā=eva;
spṛśati=aghaṁ taṁ na kadāpi nūnam.

WE KNOW (*vid*) certainly that whoever
is born (*jāta*) from the Lord indeed does not commit sin;
the One born (*Suta*) from the Lord protects him always indeed;
the Evil (*agham*) never touches him.

5 : 19 वयं च विद्मः परमेश्वराद्यद्
वयं प्रभूताः खलु सत्यमेव ।
जगत्प्रपञ्चः सकलो ऽपि चायं
पापप्रभावे पतितो ऽस्ति नुनम् ॥

Vayaṁ ca vidmaḥ Parama×īśvarād-yad
vayaṁ pra+bhūtāḥ khalu satyam-eva;
jagat+prapañcaḥ sakalo (a)pi ca=ayaṁ
pāpa+prabhāve patito (a)sti nūnam.

And WE KNOW that from the Supreme God
we are truly born (*pra+bhūta*), for sure;
but this whole delusive "world" (*jagat*)
is fallen, no doubt, in the influence of sin.

5 : 20a एतच्च विद्मो वयमत्र लोके
प्रभोः सुपुत्रः स समागतो ऽस्ति ।
ज्ञानं ददौ नः स च येन सम्यग्
जानीम सत्यं परमेश्वरं तम् ॥

Etac-ca vidmo vayam-atra loke
Prabhoḥ Su+putraḥ sa sam+āgato (a)sti;
jñānaṁ dadau naḥ sa ca, yena samyag
jānīma satyaṁ Parama×īśvaraṁ tam.

And that also WE KNOW that here in the world (*loka*)
the Lord's good Son has come;
and he has given us knowledge, by which correctly (*samyak*)
we come to know (*jñā*) the true Supreme God.

Now follows the last statement, which is at the same time a last warning to the beloved disciples. Standing at the threshold of pure faith *Karuṇākara* can only point to the face of the *Guru*, who in all concrete reality reveals the primeval Teacher (*ādi+guru*)[4], the Word without words—as long as "the Face of Truth is concealed by the golden Disc (*hiraṇmayena pātrena satyasya=apihitaṁ mukham*)" (*Iśāvāsya× Upaniṣad* 17).

4. The one God himself, called "*wāhe Guru*", the Great and wondrous Teacher, among the Sikhs, whose most popular chant is "*satnām wāhe Guru*" !

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(5 : 20b–21)

अवधानदानाय शिष्याणामन्तिमं प्रबोधनम्

Avadhāna+dānāya śiṣyāṇām–antimaṁ pra+bodhanam

To give warning: a final clarification to the disciples

5 : 20b सत्ये प्रभौ चैव वयं स्थिताः स्मः	*Satye Prabhau ca=eva vayaṁ sthitāḥ smaḥ*
तस्याभिषिक्ते च सुते मुकुन्दे ।	*tasya=abhiṣikte ca Sute Mukunde.*
स एव सत्यः प्रभुरेव साक्षात्	*Sa eva satyaḥ, Prabhur–eva sākṣāt;*
अनन्तमायुश्च स एव सत्यम् ।।	*anantam–āyuś–ca sa eva satyam !*

And we are indeed residing in the true Lord
and in his anointed Son *Mukunda*.
He indeed is true, the Lord manifest (*sākṣāt*),
and true endless Life !

Absolute Truth, for *Karuṇākara*, is not an abstract principle which can only be known by a few; but it is true reality which can be experienced by all. If he acknowledges that "*Brahma* is eternal truth (*satyaṁ Brahma sanātanam*)" (*Mahā+bhārata*, *Śānti+parva*), he means that God's truthfulness has been manifested in concrete saving mercy. To know him, therefore, is to accept the loving relationship which he has established with us through the anointed *Guru*, the unique Son as well as common Brother. The fellowship of the disciples can only be real, if it implies acceptance of this loving relationship, offered to them by the Father, through the *Guru*. To be in union with the *Guru* is to be in union with God himself. *Maharṣi Karuṇākara*, however, does not make it explicit how the *Guru* can be the saving mercy of God, without being fully united with God himself. Certainly, he avoids giving the impression that the *Guru* would constitute another God ! The last sentence says only "he" (*saḥ*). Scholars still hesitate to attribute this "he" to the *Guru* himself — "he is the true God ! ". In any case, it can only mean that Truth, which is eternal Life itself, has been experienced by *Karuṇākara* in its manifestation. "*Tat Sat*", as explained at the very beginning of the *Upadeśāmṛtam*, has been experienced in the concrete love of the *Guru*: God is a loving Father, by whom this whole universe was spread out (*yena sarvam–idaṁ tatam*, *Gītā* 2 : 17) and who spoke through this unique Son, *Satya×abhiṣikta+Su+Mukunda+devaḥ*. In this way, God is "he" indeed, the Lord manifest; and eternal Life is offered to all.

If such is the real God, then disciples should not be allured by those who claim to have reached true union, while projecting their own ethereal "God", their own unreal "Anointed one". and foregoing all righteous demands of concrete love and justice.

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5 : 21 मम प्रिया हे शिशवो ऽत्र चान्ते	*Mama priyā he śiśavo ! (A)tra ca= ante*
युष्मान् पुनश्चापि विबोधयामि ।	*yuṣmān punaś–ca=api vi + bodhayāmi :*
यूयं सदा रक्षत रक्षत स्वान्	*yūyaṁ sadā rakṣata rakṣata svān,*
दूरं हि मायामयमान्यताभ्यः ॥	*dūraṁ hi māyāmaya+mānyatābhyaḥ !*

O my dear children ! Now, at the end
to you I make it clear (*vi+budh*) again :
keep yourselves, yes, keep yourselves always
far away, indeed, from deceiving principles (*mānyatā*) !

Disciples should not abandon the real truthful God, who manifested his concrete universal Love in the *Guru.* They should not turn to " idols " (as is said literally in the original Greek text, meaning: " shadows, phantasies, imaginations "), namely the false claims of false disciples about their union with an abstract " God ", according to the imaginative teachings of a fake " Anointed one ", without observing the commandment of love. . .

The great criterion of true *yoga* is the one great lesson of the Master, that " there is more happiness in giving than in receiving " (Acts 20 : 35). *Guru Mukunda*'s core teaching was transmitted by his disciple *Karuṇākara*. The whole *Upadeśa+amṛtam* can be reduced to the same lesson, exactly as *Śrī Rāma* expressed it: " O friend, we should not take (*prati+grāhyam*), but always give (*deyaṁ tu sarvadā*) " (*Vālmīkī Rāmāyaṇa*). Also *Śrī Kṛṣṇa* taught this *yoga* of generous love, which is a very ancient *yoga*, indeed (*yogaḥ proktaḥ purātanaḥ*): you are my devoted friend (*bhakto* (*a*)*si me sakhā*, *Gītā* 4 : 3), if you love from the heart, with dedicated service, both friend and foe (6 : 9). The same line of teaching climbs up to the first *ṛṣi*-s, who said about the hurdles which we have to cross on our way: " By charity overcome covetousness (*dānena–a+dānam*); by reconciliation overcome anger (*a+krodhena krodham*); by faith overcome faithlessness (*śraddhayā* (*a*)+*śraddhām*); by truth overcome falsehood (*satyena=an+ṛtam*). This is the path (*eṣā gatiḥ*). This is immortality (*etad–a+mṛtam*). Thus, go to heaven (*svar–gaccha*), go to the Light (*jyotir–gaccha*), by overcoming these four hurdles (*setūns–tara catura*)[1] " (*Sāma+veda*).

1. " *Setu* ", bridge, has here the meaning of wall, hurdle. Picturing the risen *Guru* as *Naṭa+rājā* (Lord of the Dance), with one leg up, as though stepping over the world, Jyoti Sahi notes: " Here Christ is stepping through the walls or divisions created by man's fears " (*And the Word Became Flesh*: Meditations on Symbols of St. John's Gospel, Art India Series, Pune, 1978, p. 46).

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" By the path of good lead us, then, to the final blessing, o Fire Divine! (*agne naya su+pathā rāye asmān*). Thou God, who knowest all ways (*viśvāni deva vayunāni vidvān*). Deliver us from wandering evil (*yuyodhi=asmaj-juhurāṇam-eno*). Prayers and adoration we offer unto Thee (*bhūyiṣṭhāṁ te nama uktiṁ vidhema*) " (*Yajura+veda* 40 : 16). For, " Lord, we know that thou wilst never stop being MERCIFUL to us. Thy love and loyalty will always keep us safe " (Psalm 40 : 11).

शुभाशिषः

Śubha×āśiṣaḥ

HAPPY BLESSING

Before closing the Book and lifting its precious Word reverently to our forehead, we pray with the saints,

" Hurry quickly and place your foot on my head, blessing me, you only true God ! " (*Māṇikka Vāsagar*)

" You are the Ocean, all-knowing, all-seeing: how may I, a mere fish, know your extent ? Wherever I behold, you are present; leaving you is to me death ! " (*Guru Nānaka*)

सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामयाः ।

Sarve bhavantu sukhinaḥ, sarve santu nir+āmayāḥ !

May all be happy, may all be healthy !

सर्वे भद्राणि पश्यन्तु, मा कश्चिद् दुःखभाग् भवेत् ।।

Sarve bhadrāṇi paśyantu, mā kaścid duḥkha+bhāg bhavet !

May all see noble things, may nobody ever suffer unhappiness !

इति शम्

Iti Śam

Thus auspiciousness may come to all

Here ends *Karuṇākara*'s *Upadeśāmṛtam*, the great Epistle on Light, Truth, and Love, as a Guide to Life, in union with *Guru Mukundadeva*.

Thanks be to God, the All-merciful One (*Karuṇā+pūrṇa*) !

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Having contemplated the radiance of the inmost Being, *Śrī+Rāmaṇa Maharṣi* sang :

करुणापूर्ण सुधाब्धे
Karuṇā+pūrṇa ! Sudhā×abdhe !
कवलितघनविश्वरूप किरणावल्या ।
Kavalita+ghana+viśva+rūpa kiraṇa×āvalyā !
अरुणाचल परमात्मन्
Aruṇa×a+cala, Parama×ātman !
अरुणो भव चित्तकंजसुविकासाय ॥
Aruṇo bhava citta+kañja+su+vikāsāya !

O Mercy-filled One ! O Ocean (*abdhi*) of ambrosia (*sudhā*) !
O compact (*ghana*) cosmic Form (omnipresent One), adorned (*kavalita*) by a halo (*āvali*) of rays !
O *Aruṇācala* (literally: light of dawn, *aruṇa*; un-moving like a mountain, *a+cala*), Supreme Self !
Become shining-red like the dawn (*aruṇa*) for the happy blossoming (*vikāsa*) of the lotus (*kañjam*) of the mind (*cittam*) !

(*Aruṇācala+pañcaratnam*)

Praise be to the *Guru*, the Chief *Yogī* (*yogī×indra*) !

Having heard the words of the *Guru*, blown through the God-given conch-shell (*śaṅkha*) of *Karuṇākara*'s Instruction full of Nectar, we bow repeatedly in gratitude:

Śrī+Guruve Mahā×ātmane namo, namas–te (a)stu, punar–namo (a)stu !

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परिशिष्ट

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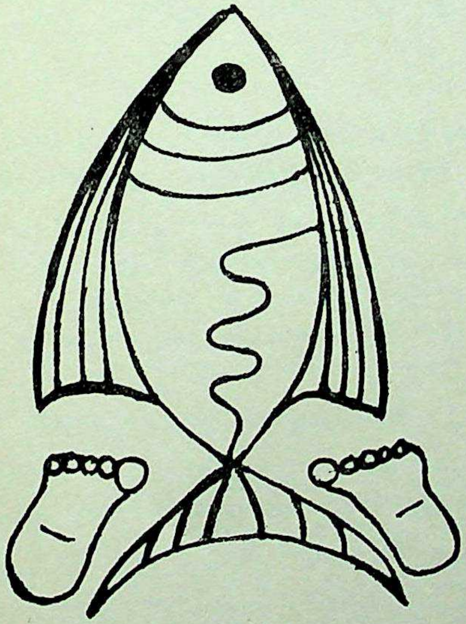
करुणाकरीयम् उपदेशामृतम्

सर्वधर्मभावना से आचार्य हर्षदेव शर्मा द्वारा संस्कृत में अनूदित
और शिलानन्द हेमराज द्वारा यूनानी मूल से रूपान्तरित
महर्षि करुणाकर (संत जॉन) का प्रथम पत्र



[मछली, शंख और पद-चिह्न का मिश्रित चित्र गुरु का ही बोध कराता है। यूनानी में उन चार शब्दों "मुकुन्द–ईश्वरात्मज–निस्तारक–अभिषिक्त" के प्रथमाक्षर के उच्चारण (म-ई-न्-अ) से "मीन", अर्थात् मछली, गुरु-पन्थ का प्राचीनतम प्रतीक बना।]

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करुणाकरीयम् उपदेशामृतम्

(महर्षि करुणाकर का उपदेशामृत)

शीर्षकः — सत्याभिषिक्तस्य पूज्यगुरोर्मुकुन्ददेवस्य
प्रधानशिष्येण महर्षिणा करुणाकरेण
सर्वलोकान् प्रति सम्बोधितम् "उपदेशामृतम्"

(यह पत्र के रूप में अमृत से भरपूर उपदेश है। वह सब लोगों के कल्याण के लिए लिखा गया है। लेखक महर्षि "करुणाकर" हैं। वह पूज्य गुरु "मुकुन्ददेव" के अंतिम मुख्य शिष्य थे। गुरुदेव स्वयं ईश्वर के द्वारा ठहराये हुए, सत्य से अभिषिक्त, धर्मराज माने जाते थे।)

सम्बोधनम्

[०] **प्रिया जनाः सम्प्रति पत्रमेतद् / लिखामि युष्मांश्च विभावयामि।**
प्रभोः प्रभूतं हि तमेव शब्दं / यो दिव्यरूपेण पुरा रराज॥

मेरे प्रियजनो! प्रस्तुत पत्र मैं आपलोगों को समझाने के लिए लिख रहा हूँ कि जो पवित्र "शब्द" कुछ समय पहले दिव्य रूप में चमक रहा था, वह प्रभु से ही उत्पन्न हुआ, अर्थात् गुरु-रूपी शब्द के द्वारा प्रभु-ईश्वर ने अपना जीवन, अपनी करुणा, अपना प्रेम प्रकट किया है।

प्रस्तावना – जीवनस्य मूलसन्देशं प्रति शिष्याणां ध्यानाकर्षणम् (१ : १ – ४)

(प्रस्तावना में महर्षि करुणाकर शिष्यों का ध्यान मूल संदेश की ओर आकर्षित करते हैं: यथार्थ जीवन क्या है और वह कैसे प्राप्त हो सकता है?)

शब्दब्रह्मणः प्रादुर्भावः (१ : १ – २)

(सब से पहले महर्षि करुणाकर शिष्यों को याद दिलाते हैं कि गुरु के मानव-रूप में शब्दब्रह्म ही प्रकट हुआ। आरंभिक सत्संग का यही विश्वास था।)

[१ : १] **यस्त्वादिकालात् खलु विद्यते स्म / यश्च श्रुतो ऽस्माभिरहो स्वकर्णैः।**
दृष्टः स्वनेत्रैरवलोकितश्च / स्पृष्टः स्वहस्तैरपि यश्च कामम्॥

गुरु-रूपी शब्द हमारे सत्संग के आरंभ में विद्यमान था। अहो! हमने उसे अपने कानों से सुना, हमने उसे अपनी आंखों से देखा और उसका अवलोकन किया। सचमुच, हमने अपने हाथों से उसका स्पर्श भी किया!

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[१ : २क] दिव्यः स शब्दः परमात्मजीवः / इत्थं पुरास्माभिरिहानुभूतः।
परं यदा स प्रकटी बभूव / दृष्टं तदास्माभिरमुष्य रूपम् ।।

वह दिव्य शब्द परमात्मा का साक्षात् जीवन ही था। कुछ समय पहले, सत्संग के आरंभ में ही, हमने उसका यहाँ अनुभव किया। जब वह इस प्रकार पूर्णतः प्रकट हुआ, तब हमने उसका रूप देख लिया।

[१ : २ख] तत्साक्षिणस्तु प्रभवाम वक्तुं / यच्छाश्वतः सो ऽस्ति पवित्रजीवः।
ताते विलीनः स पुरा च पश्चाद् / अस्माकमग्रे द्युतिमान् बभूव ।।

उसके विषय में साक्ष्य देते हुए हम कह सकते हैं कि वही शाश्वत पवित्रतम जीवन है। वह पहले से ही पिता परमेश्वर में लीन था। और जब वह हमारे सामने प्रद्युतित हुआ, तब भी वह पिता में लीन रहा।

परमानन्दमयाय तदैक्यलाभाय पाठकानाम् आह्वानम् (१ : ३ – ४)

(अब महर्षि करुणाकर पाठकों को निमन्त्रण देते हैं कि वे सत्संग में सम्मिलित होकर परमानन्द के सहभागी हों।)

[१ : ३क] यथा श्रुतः सो ऽथ यथा दृष्टस् / तथैव युष्मानपि तं वदामः।
भवेत यूयं सहभागिनो नः / सायुज्यलाभे खलु चास्मदीये ।।

जैसे हमने उस दिव्य शब्द को सुना और देखा, वैसे ही हम आपलोगों को बताते हैं, जिससे आपलोग भी हमारे साथ सहभागी बनें और हमारी सत्संगति से लाभान्वित हों।

[१ : ३ख – ४] सङ्गो हि तातस्य च तत्सुतस्य / प्राप्तो ऽभिषिक्तस्य मुकुन्द नाम्नः।
तदेव पत्रे ऽत्र लिखामि यस्माद् / वयं समानन्दपरा भवेम ।।

हमारी यह संगति स्वर्गिक पिता के साथ और उसके प्रिय पुत्र, अर्थात् "मुकुन्ददेव" नामक अभिषिक्त राजगुरु, के साथ होती है। इसी के संबंध में मैं यह पत्र लिख रहा हूँ, जिससे हम सब एक ही आनन्द में भाग ले सकें।

प्रथमं प्रकरणम् – प्रभोः प्रकाशे चलनात्प्रभोः सायुज्यसाधनम् (१ : ५ – २ : २८)

(पत्र में तीन मुख्य खण्ड है। प्रत्येक खण्ड में बताया जाता है कि हम किस प्रकार ईश्वर से संयुक्त हो सकते हैं और ईश्वर की सहभागिता में जीने की क्या शर्त्त है। प्रथम खण्ड का विषय है : प्रभु से सायुज्य प्राप्त करने का साधन यह है कि हम प्रभु के प्रकाश में ही सदाचरण करें।)

प्रथमः सिद्धान्तः – स्वयंप्रकाशमानं हि परं ज्योतिः स ईश्वरः (१ : ५)

(प्रत्येक खण्ड की विषय-वस्तु के अनुसार आरंभ में एक सिद्धांत मिलता है, जो उस खण्ड की शिक्षा का ही आधार है। यदि प्रथम खण्ड की यह शिक्षा है कि हम प्रकाश में चलें, ज्योतिर्मय जीवन बिताएं, तो उसका आधार वह सिद्धांत ही है कि ईश्वर स्वयं परम ज्योति है और अपने आपको ज्योति के रूप में प्रकट करता है।)

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[१ : ५] कर्णे कृतं यत्खलु देवपुत्रात् / तदेव युष्मानपि सन्दिशामि।
ज्योतिः स्वरूपः स महेश्वरो यद् / न चान्धकारस्य लवो ऽपि तस्मिन्॥

देवपुत्र मुकुन्द के श्रीमुख से जो कुछ हमारे कानों में पड़ा, वही सन्देश मैं आपलोगों को सुनाता हूँ: महेश्वर प्रभु ज्योति-स्वरूप है; उसमें अंधकार लेशमात्र नहीं है।

प्रथमः उपखण्डः – शुद्धचित्तेन पापानि वर्जनीयानि सर्वदा (१ : ६ – २ : २)

(जैसे संपूर्ण पत्र में तीन खण्ड है, वैसे ही प्रत्येक खण्ड में तीन उप-खण्ड हैं। उनमें क्रमशः पाप, विश्वास और प्रेम के संबंध में विषय-वस्तु को विस्तार से समझाया जाता है। प्रथम खण्ड की विषय-वस्तु सामान्य ऊपरी तौर से हमारा दैनिक आचार-व्यवहार है। इसलिए प्रथम उपखण्ड में बताया गया है कि हमें शुद्ध मन से कोशिश करनी चाहिए कि हम सदा पापों से दूर रहें। इस प्रथम उपखण्ड में साधारण पापकर्मों की ओर संकेत है। इसलिए "पाप" बहुवचन में प्रयुक्त हुआ। बाद में बताया जाएगा कि "घोर पाप" क्या है।)

[०] दिव्यप्रकाशेन सहैक्यभावम् / ईहामहे चेन्न प्रवर्त्तितव्यम्।
पापान्धकारे तु कदापि नूनम् / सदा प्रकाशे च प्रवर्त्तितव्यम्॥

यदि हम उस दिव्य ईश्वरीय प्रकाश के साथ एकीभूत हो जाना चाहते हैं, तो हमें पाप के अंधकार में कभी न चलना चाहिए। हमें सदा प्रकाश में ही चलना चाहिए।

त्रिगुणं दृढवचनम् (१ : ६ – १०)

(महर्षि करुणाकर तीन बार दृढ़तापूर्वक दुहराते हैं कि हमारी कथनी और करनी में सामांजस्य होना चाहिए। ऐसा न हो कि हम ईश्वर के साहचर्य में जीने का दावा करते हों, परन्तु वास्तव में पापी जीवन बिताते हैं।)

(क) [१ : ६] पापान्धकारे ऽपि च संचरन्तो / वयं प्रभोः स्मः सहयोगभाजः।
इत्थं यदा वः कथयाम गर्वाद् / मृषा वदामश्च मृषा चरामः॥

यदि हम आपलोगों से घमंड के साथ कहें कि "हम प्रभु के साथ एक-युक्त होने के योग्य हैं", परन्तु वास्तव में पाप के अंधेरे में आचरण करते हैं, तो हम झूठ बोलते हैं। हमारा आचरण ही झूठा है।

[१ : ७क] किन्तु स्वयं राजति यत्र देवस् / तत्र प्रकाशे यदि संचरामः।
परस्परं प्रेमपरास्तदा हि / नूनं भवामः प्रभुसत्त्वयुक्ताः॥

लेकिन यदि हम उस ज्योति में आचरण करते हैं जिसमें स्वयं ईश्वर विराजमान है, तो प्रभु से संयुक्त होकर हम परस्पर प्रेम के पथ पर ही चलेंगे।

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[१ : ७ख] प्राणार्पणं लोकहिताय कुर्वन् / प्रवाहयामास यदीशपुत्रः।
रक्तं मुकुन्दस्य हि तत्पवित्रं / संशोधयेन्नः खलु सर्वपापात् ।।

ईश-पुत्र मुकुन्द ने सब लोगों के हित के लिए अपने प्राण अर्पित कर दिये और अपना रक्त प्रवाहित कर दिया। अतः उनका पवित्र रक्त हमें सब पापों से शुद्ध कर सकता है।

(ख) [१ : ८] न पापमस्मास्विति चेद् वदामस् / तदा वयं स्वान् खलु वञ्चयामः।
नास्मासु सत्यस्य लवो ऽपि चास्ते / परं वयं पापपरायणाः स्मः ।।

यदि हम कहें कि "हममें कोई पाप नहीं है", तो हम अपने आपको ही धोखा देते हैं। हममें सत्य का अंशमात्र भी नहीं रह जाता है और हम पूर्ण रूप से पाप में लीन रहते हैं।

[१ : ९] स्वीकुर्महे चेदपराधिनो ऽस्मान् / स सत्यनिष्ठश्च स धार्मिकश्च।
क्षन्तुं प्रभुर्नः सकलापराधान् / प्रक्षालयेत्सर्वकलङ्कपङ्कम् ।।

लेकिन यदि हम स्वीकार करते हैं कि हम अपराधी ही हैं, तो प्रभु सच्चा और धार्मिक है: वह हमारे सभी अपराध क्षमा करेगा, दलदल के हर कलंक से हमें शुद्ध करेगा।

(ग) [१ : १०] नाकुर्म पापं त्विति चेद् वदामः / प्रकल्पयामस्तमसत्यनिष्ठम्।
नास्मासु तस्यामृतशब्दसारो / यो ऽस्मान् सदा रक्षतु पापतापात् ।।

यदि हम कहें कि "हमने पाप किया ही नहीं", तो हम प्रभु को असत्य मान लेते हैं; क्योंकि प्रभु की सच्चाई इसी तथ्य में है कि वह पापियों पर दया करता है। तब दयालु प्रभु का शब्दरूपी अमृतसार भी हमारे पास नहीं है, जो पाप की ज्वाला से सदा हमारी रक्षा कर सकता है।

अन्ते च समाश्वासनम्,
अस्माकमपराधा अपि तस्यानुग्रहेण क्षम्या भवेयुः (२ : १ – २)

(पापविषयक इस प्रथम उपखण्ड के अन्त में वृद्ध महर्षि अपने शिष्य-शिशुओं को आश्वासन देते हैं: प्रभु क्षमाशील है; अपने अपार अनुग्रह से वह हमारे अपराध क्षमा कर देता है।)

[२ : १क] मम प्रिया हे शिशवो ऽत्र युष्मान् / एतानि तथ्यानि वदामि पत्रे।
यूयं न पापं कुर्यात येन / निष्पापपङ्काश्च सदा वसेत ।।

हे मेरे प्रिय शिष्य-शिशुओ! अपने इस पत्र में मैं आपलोगों को सही-सही बातें बता रहा हूँ, जिससे आप पाप न करें और पाप के कलंक से सदा बच जाएँ।

[२ : १ख] करोति चेत्को ऽपि कदापि पापम् / अस्माकमेको हि सहायको ऽस्ति।
गुरुर्मुकुन्दो निकटे पितुर्यः / सदा स्थितो राजति धर्ममूर्त्तिः ।।

लेकिन, यदि किसी ने पाप किया है, तो हमारे लिए एक सहायक भी हैं, अर्थात् गुरु मुकुन्द! वह धर्म की मूर्त्ति ही हैं और निरन्तर स्वर्गिक

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पिता के निकट रहते हैं। उनका संपूर्ण जीवन मूर्त्तिमान धर्म था और पिता को अतिप्रिय लगा; इसलिए उनकी धार्मिकता से हमारे पाप मिट सकते हैं।

[२ : २] **पापप्रणाशाय तपःस्वरूपः / स क्षामयेन्नः सकलं हि पापम्।**
न केवलं चास्मदघं परन्तु / विश्वस्य तत् क्षामयतां गुरुः सः॥

पाप को नष्ट करने के लिए ही गुरु ने तपस्मय जीवन बिताया और मृत्यु में घोर दुःख तक भोगा, जिससे वह हमारे सभी पाप क्षमा कर सकें। गुरुजी न केवल हमारे ही पाप क्षमा करें, वरन् समस्त संसार के!

द्वितीयः उपखण्डः — पालनीयाः प्रभोराज्ञाः (२ : ३ – ११)

(प्रभु प्रकाश स्वरूप है। प्रभु के साथ सायुज्य प्राप्त करने के लिए हमें भी प्रकाश में आचरण करना चाहिए। इसलिए हम पाप को छोड़ दें। दूसरा उपाय यह है कि हम प्रभु की आज्ञाओं का पालन करें। यह प्रथम खण्ड के द्वितीय उपखण्ड का विषय है।)

प्रभोराज्ञानुपालनमेव तदैक्यप्राप्तेः प्रधानं लक्षणम् (२ : ३ – ६)

(प्रभु के साथ एक हो जाने का मुख्य लक्षण यह है कि हम उसकी आज्ञाओं का पालन ही करें। नहीं तो प्रभु-प्राप्ति का सारा प्रयास झूठा है।)

[२ : ३] **एवं हि विद्मो वयमेतदेव / विद्मो वयं यत्परमात्मदेवम्।**
यदा तदाज्ञा अनुपालयामस् / तदा वयं ब्रह्मविदो भवामः॥

यदि हम ईश्वर की आज्ञाओं का पालन करते हैं तभी हम सचमुच अनुभव कर सकते हैं कि हम परमात्मा को जानते हैं। ब्रह्मविद बनने की यही शर्त्त है।

[२ : ४] **न वा तदादेशपरायणो यो / वेद्मि प्रभुं चेति तु वक्ति सोऽयम्।**
असत्यवाक् तत्र न सत्यलेशो / न ब्रह्मवेत्तास्ति कदापि सोऽयम्॥

जो व्यक्ति प्रभु के आदेशों का पालन नहीं करता है, फिर भी कहता है कि "मैं प्रभु को जानता हूँ", वह असत्य बोलता है। उसमें सत्य लेश-मात्र नहीं है। ऐसा व्यक्ति कभी ब्रह्मविद नहीं हो सकता है।

[२ : ५] **यः कोऽपि तद्वाक्यपरायणोऽस्ति / सत्यं प्रभोः प्रेम हि तत्र पूर्णम्।**
एवं स्वजीवं च हरेरभिन्नं / विद्मो हि तत्प्रेमफलस्वरूपम्॥

परन्तु जो व्यक्ति प्रभु-वचन को मानता है, उसमें प्रभु का प्रेम सचमुच पूर्णता को प्राप्त होता है। इस प्रकार, उस प्रेम के फलस्वरूप ही, हम जान लेते हैं कि हमारा जीवन हरि (ईश्वर) से अभिन्न है।

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[२ : ६] यस्त्वात्मनो वक्ति हरेरभेदं / तत्रैव निष्ठां च निजां ब्रवीति।
तथैव वर्त्तेत सदैव सो ऽयं / यथा गुरुः सो ऽत्र हि वर्त्तते स्म।।

यदि कोई कहता है कि "हरि और मेरे बीच में कोई भेद नहीं है", तो वह अपनी निष्ठा को ही व्यक्त करता है और यह निष्ठा उसके लिए परमकर्त्तव्य ही है: उसे सदा ऐसा जीवन बिताना चाहिए जैसा गुरु का जीवन ही था। गुरु का जीवन तो सत्यनिष्ठ परमप्रेम का जीवन था।

प्रेमादेशो विशेषेण पालनीयः सदा जनैः (२ : ७ – ८)

(प्रभु की सभी आज्ञाओं का सार यह है कि हम एक-दूसरे को प्यार करें; इसलिए विशेषकर प्रेमाज्ञा का सदा पालन करना चाहिए।)

[२ : ७क] प्रिया जनाः सम्प्रति सन्दिशामि / पत्रे ऽत्र नूनं न हि नूतनाज्ञाम्।
पुरातनी सत्यमियं शुभाज्ञा / भवद्भिरादेः किल या गृहीता।।

मेरे प्रियजनो! प्रस्तुत पत्र में मैं किसी नई आज्ञा की घोषणा नहीं कर रहा हूँ। यह तो बहुत पुरानी शुभ आज्ञा है। आरंभ में आपलोगों ने उसे अवश्य ग्रहण किया है।

[२ : ७ख – ८] इयं शुभाज्ञास्ति तदेव वाक्यं / श्रुतं भवद्भिस्तु सुधामयं यत्।
तथापि चेयं खलु नूतनाज्ञा / सार्था गुरौ या च भवत्सु चास्ते।।

यह शुभ आज्ञा क्या है? यह वही वाक्य है जो अमृत के समान आपके कानों में पड़ा, अर्थात् कि आप एक-दूसरे को प्यार करें। दूसरी ओर, हम यह भी कह सकते हैं कि यह प्रेमाज्ञा बिलकुल नई आज्ञा है। कारण यह है कि वह गुरु में नये ढंग से सार्थक हो गई है। अतः आपलोग भी उसके अनुसार नवजीवन जीने का प्रयत्न करें।

[२ : ८ख] तमो विनष्टं खलु यत्प्रभावात् / सत्यप्रकाशश्च विराजते ऽद्य।
प्रेमप्रवाहः प्रसृतश्च लोके / सार्था हि जाता खलु नूतनाज्ञा।।

गुरु के प्रेममय जीवन से ही अंधकार हट गया है और सत्यप्रकाश का उदय हुआ है। प्रेम की नूतनाज्ञा के सार्थक हो जाने से इस संसार में प्रेम की धारा बहने लगी।

प्रभोः प्रकाशे तु विराजते यः स्निह्यतु नूनं सर्वभूतेषु (२ : ९ – ११)

(जो व्यक्ति प्रभु के प्रकाश में रहता है, उसे निस्संदेह सब प्राणियों को प्यार करना चाहिए।)

[२ : ९] यो वक्ति यच्चास्मि खलु प्रकाशे / जुगुप्सते स्वार्थपरश्च बन्धोः।
स्थितो ऽन्धकारे बत सो ऽद्य यावद् / भ्रान्त्यान्धकारं वदति प्रकाशम्।।

जो कोई दावा करता है कि "मैं अवश्य प्रभु के प्रकाश में विचरता हूँ", किन्तु स्वार्थ से वशीभूत होकर अपने भाई अथवा बहन से बैर करता है, वह अब तक अंधकार में ही स्थित है। उसका कथन भ्रांतिपूर्ण है; क्योंकि जिसे वह प्रकाश कहता है, वह अंधकार ही है।

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[२ : १०] स्वबान्धवे स्निह्यति यश्च धन्यः / सत्यप्रकाशे तु विराजते सः।
न कारणं तत् प्रतिभाति किञ्चिद् / येन स्खलेद्वा निपतेत्स पङ्के ।।

लेकिन जो सब को भाई-बहन मानकर उन्हें प्यार करता है, वह धन्य है। वह सत्य के प्रकाश में बना रहता है। ऐसा कोई कारण नहीं है, कोई प्रबल अवसर नहीं आता है, कि वह फिसलकर पाप के दलदल में गिर जाए।

[२ : ११] जुगुप्सते यो निजबान्धवेभ्यो / नूनं तमस्येव स वर्त्तमानः।
न वेत्ति मार्गं तमसा कृतो ऽन्धः / कुतः प्रयातः क्व च गच्छतीति ।।

जो अपने निज बन्धुबान्धव से बैर करता है, वह अंधेरे में स्थित है। उस अंधेरे से वह स्वयं अन्धा हो गया है और आगे का मार्ग नहीं जानता है। कहाँ से कहाँ तक चलना है, यह उसे बिलकुल मालूम नहीं है।

तृतीयः उपखण्डः – विश्वस्तचित्तेन हि सत्यनिष्ठाः पापासुराद् दूरमपेत यूयम् (२ : १२ – २८)

(ईश-प्रकाश में चलने के लिए हमें पापकर्म को त्याग करना और ईश-आज्ञा का पालन करना है। तृतीय उपखण्ड में महर्षि करुणाकर ऐसे प्रकाशमय जीवन के प्रेरणास्रोत की ओर संकेत करते हैं। हमें न केवल पापकर्म को त्यागना है परन्तु पाप के उस प्रलोभक से भी दूर रहना है, जो पापासुर ही कहलाता है। ईश-आज्ञा का पालन करने के लिए हमें सत्य के प्रति निष्ठावान रहना चाहिए, विश्वासी मन से पवित्रात्मा की प्रेरणा पर ध्यान देना चाहिए।)

पत्रपाठकान् प्रति पौनः पुन्येन प्रदत्तं समाश्वासनम् (२ : १२ – १४)

(जब तक साधक व साधका सिद्धिमार्ग पर आगे बढ़ रहे हैं, तब तक वे अनेक प्रकार की प्रेरणाओं से प्रभावित होते रहते हैं। वे किसी भी आयु के हों (अर्थात् बालक, नौजवान, अथवा वयोवृद्ध हों) या किसी भी आध्यात्मिक स्तर पर आ पहुँचे हों (अर्थात् नवशिष्य, गुणवान, अथवा अनुभवी बने) तौभी वे उन विभिन्न प्रेरणाओं के कारण विचलित न हों। इसलिए करुणाकर पाठकों को बार-बार आश्वासन देते हैं कि वे प्रभु पर दृढ़ भरोसा करते रहें।)

[२ : १२] हे बालकाः सम्प्रति पत्रमेतद् / लिखामि युष्मान् प्रति सत्यमेव।
यत्तस्य नाम्नः कृपया गुरोर्वः / क्षान्ता हि दोषाः प्रभुणाद्य यावत् ।।

हे बालको! मैं पूर्ण सच्चाई से तुमलोगों को यह पत्र लिख रहा हूँ। तुम्हारे सारे दोष प्रभु के द्वारा क्षमा हुए हैं, क्योंकि उसका नाम करुणामय ही है और तुम्हें गुरु की कृपा प्राप्त हुई है।

[२ : १३क] प्रौढाश्च हे भद्रजना इदानीं / पत्रे ऽत्र युष्मानपि बोधयामि।
यत्तं भवन्तो हि विदन्ति सत्यं / यस्त्वादिकालात्खलु विद्यमानः ।।

हे प्रौढ़ भद्रजनो! इस पत्र के द्वारा मैं आपलोगों को याद दिलाता हूँ कि आप गुरुदेव को अच्छी तरह से जानते हैं, जैसे वह आरंभ में सचमुच हमारे बीच प्रकट हुए थे।

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[२ : १३ख] **ब्रवीमि युष्मानपि हे युवानः / यत्पापदैत्यः स जितो भवद्भिः।**
स्थितो ऽन्धकारे निविडे नितान्तं / निपातयेद् यः किल पापपङ्के ।।

हे युवको! मैं तुमलोगों को भी ये सब बातें सुनाता हूँ, क्योंकि पापिष्ठ दुष्टात्मा तुम्हारे द्वारा पराजित किया गया। यह वही पिशाच है जो गहरे अंधेरे में रहकर लोगों को पाप के दलदल में गिराना चाहता है।

[२ : १४क] **सत्यं हि बालाः कथयामि युष्मान् / यद् वित्थ यूयं पितरं प्रभुन्तम्।**
वृद्धाश्च युष्मानपि बोधयामि / यद् वित्थ सन्तं हि सनातनं तम् ।।

हे नवशिष्य-बालको! मैं तुमलोगों को स्पष्ट रूप से बताता हूँ कि तुम पिता, हमारे प्रभु को, अवश्य जानते हो। और आपलोगों को भी, हे अनुभवी वृद्ध-जनो! मैं फिर याद दिलाता हूँ कि आप उस सनातन दयालु ईश्वर को जानते हैं।

[२ : १४ख] **ब्रवीमि युष्मानपि हे युवानः / यूयं हि वीराः स्वमनस्तु धत्थ।**
प्रभोस्तु शब्दामृतमक्षरं तत् / पापासुरो येन जितो भवद्भिः ।।

हे गुणवान जवानो! मैं तुमलोगों से फिर कहता हूँ कि तुम वीर हो, अपने संकल्प पर दृढ़ हो। प्रभु के अविनाशी शब्दामृत से तुमलोगों ने पापासुर को पराजित किया है।

दत्तावधानास्तु भवन्तु सर्वे, न जातु मुह्यन्तु जगत्प्रपञ्चे (२ : १५ – १)

(सब को बहुत सावधान रहना चाहिए, जिससे वे जगत् के प्रपञ्चों से मोहित न हो जाएं।)

[२ : १५] **मुह्यन्तु नैवं हि जगत्प्रपञ्चे / न चापि लोकस्य सुवस्तुजाते।**
यः को ऽपि सम्मुह्यति मोहने ऽस्मिन् / तातस्य च प्रेम न तत्र निष्ठेत् ।।

आपलोग जगत् के प्रपञ्चों से मोहित न हो जाएं और न संसार की किसी सु-वस्तु से लोभित हों। यदि कोई इस प्रकार की मोहमाया से सम्मोहित हो जाता है, तो पिता का प्रेम उसमें निवास नहीं करता।

[२ : १६] **यतः समस्तं किल वस्तुजातं / शरीरतृष्णापि च नेत्रलोभः।**
अखर्वगर्वो ऽपि च साधनानां / नास्ते पितुः किन्तु जगत्प्रपञ्चात् ।।

शारीरिक कामना के कारण अथवा चीज़ों को देखने और प्राप्त करने के लोभ के कारण, अथवा साधनों पर अधिक आत्मगौरव ही के कारण, संसार की कोई भी वस्तु स्वर्गिक पिता की प्रेरणा से नहीं वरन् जगत् के प्रपञ्च से ही हमें लिप्त कर देती है।

[२ : १७] **विनश्वरः सर्वजगत्प्रपञ्चो / विनश्वरा तस्य च मोहमाया।**
यस्त्वीश्वरादेशपरायणो ऽस्ति / न नश्वरः किन्तु स शाश्वतो ऽस्ति ।।

संसार का सारा प्रपञ्च विनष्ट होनेवाला है, उसकी मोहमाया भी समाप्त होगी; लेकिन जो व्यक्ति ईश्वर की आज्ञाओं का पालन करता रहता है, वह कभी नष्ट नहीं हो जाता है, वह सदा बना रहता है।

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कलियुगान्तस्य पूर्वलक्षणम् (२ : १८ – २१)

(संसार-चक्र तो चलता रहता है, परन्तु श्री करुणाकर का विश्वास है कि इस नश्वर संसार का अन्त अवश्य होनेवाला है। पाप के कारण सर्वत्र कलियुग ही दीखता है। वस्तुतः गुरु मुकुन्द के आगमन से पाप की जड़ सूख गई है; अब पत्तों के झड़ जाने में देर नहीं है। इसलिए संसार के अन्त के पूर्वलक्षण को पहचानना चाहिए।)

[२ : १८क] मम प्रिया हे शिशवस्त्विदानीं / प्रत्यागतेयं हि समाप्तिवेला।
नूनं भवद्भिः श्रुतमप्यहो यद् / आयाति को ऽपीह शठो ऽभिषिक्तः ॥

हे मेरे प्रिय शिष्य-शिशुओ! संसार की समाप्ति का समय अभी आ रहा है, क्योंकि आपलोगों ने अवश्य सुना होगा कि, दुर्भाग्य, "झूठा अभि-षिक्त" प्रकट हो रहा है। "सच्चा अभिषिक्त" गुरु ही हैं, जो शिष्यों को प्रेममार्ग सिखाते हैं; लेकिन "झूठा अभिषिक्त" वह झूठी शिक्षा है, जो यथार्थ प्रेम की अवहेलना कर लोगों में तुरन्त ईश्वर से संयुक्त होने का घमण्ड भर देती है।

[२ : १८ख] शठास्तथा ते बहवो ऽद्य यावद् / अत्रागतास्तत् प्रतिभाति नूनम्।
सत्यं हि दैवज्ञवचः प्रमाणं / यदागता सम्प्रति कालवेला ॥

आजकल ऐसे बहुत-से झूठे अभिषिक्तवाले शिक्षक आ रहे हैं। इससे स्पष्ट प्रमाण मिलता है कि, भविष्य को पहचाननेवाले लोगों के कथनानुसार, अब अशुभ समाप्ति-काल आ गया है।

[२ : १९क] मायाविनः किन्तु शठा इदानीम् / अस्मान् परित्यज्य गताः परत्र।
नूनं बभूवुर्न हि ते ऽस्मदीयाः / स्थिता इह स्युर्यदि तादृशास्ते ॥

ये धोखेबाज झूठे शिष्य थे। हमारे सत्संग को छोड़कर वे अन्यत्र चले गये। सचमुच, वे कभी यथार्थ शिष्य नहीं थे। यदि वे सच्चे शिष्य होते, तो वे हमारे संग ही में रह जाते।

[२ : १९ख] तेषां प्रयाणात् किल सूच्यते यत् / सत्यं बभूवुर्न हि ते ऽस्मदीयाः।
अहो मदीयं वचनं विचिन्त्यं / यदागता निश्चितकालवेला ॥

उनके निकल जाने से यह स्पष्ट हुआ है कि वे हमारे साथी शिष्य कभी नहीं थे। आह! मेरे इस कथन पर ध्यान दीजिए कि अशुभ समाप्ति-काल अवश्य आ गया है।

[२ : २०] प्राप्ता भवद्भिर्ननु सत्यदीक्षा / पुण्यात्मना या गुरुणा प्रदत्ता।
तद्दीक्षिताश्चैव विदुर्भवन्तस् / तस्य प्रभोः प्रेम परं च सत्यम् ॥

लेकिन आपलोगों ने निस्सन्देह उस सच्ची दीक्षा को ग्रहण किया है, जिसे पुण्यात्मा गुरु ने दिया था। इसलिए, सु-दीक्षित होकर, आप प्रभु के प्रेम और परम सत्य को जानते हैं।

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[२ : २१] **वदामि नेदं भवतः कदापि / जानन्ति सत्यं न हि यद् भवन्तः।**
कामं विजानन्ति हि यच्च तस्मात् / सत्यान्न जातो ऽस्ति मृषाप्रपञ्चः॥

मैं आपलोगों को यह सब इसलिए नहीं बता रहा हूँ कि आप सत्य को नहीं जानते हैं। आप तो उसे पूरी तरह जानते ही हैं। पूर्ण सत्य से झूठी प्रपञ्चमाया कभी उत्पन्न नहीं होती है।

भवेत सत्यनिष्ठाश्च लभध्वं सत्यजीवनम् (२ : २२ – २५)

(यदि आपलोग सत्य के प्रति निष्ठावान रहेंगे, तो अवश्य यथार्थ जीवन को प्राप्त करेंगे। गुरु का मानवी रूप ईश-ज्ञान के लिए बाधक नहीं है।)

[२ : २२क] **असत्यवादी स तु यो वदेद् यद् / नास्ते मुकुन्दः प्रभुणाभिषिक्तः।**
महत्तरः किन्तु ततो ऽपि यो वा / मायाभिषिक्तं वदते गुरुं तम्॥

जो सिखाता है कि श्री मुकुन्द प्रभु के द्वारा अभिषिक्त व्यक्ति नहीं हैं, वह असत्य बोलता है। जो यह भी कहता है कि गुरु धोखेबाज अभिषिक्त व्यक्ति हैं, वह और बड़ा झूठ बोलता है।

[२ : २२ख – २३क] **असत्यवादी पुनरस्ति सो ऽयं / न मन्यते येन पिता सपुत्रः।**
यः को ऽपि नाङ्गीकुरुते च पुत्रं / पित्रा सहैक्यं स कथं लभेत॥

वह भी असत्य बोलता है, जो पिता को पुत्र-सहित नहीं मानता है, अर्थात् जो स्वीकार नहीं करता कि पिता के साथ गुरु का विशेष निकटतम संबंध है। जो उस विशेष पुत्र को स्वीकार नहीं करता, वह पिता के साथ कैसे ऐक्य प्राप्त कर सकता है?

[२ : २३ख] **पुत्रं हृदाङ्गीकुरुते जनो यः / पितुः प्रसादं लभते स एव।**
तातावभिन्नः खलु तस्य पुत्रो / यस्तं न मन्येत स नास्तिको ऽस्ति॥

जो व्यक्ति अपने हृदय में पुत्र को स्वीकार करता है, वह पिता का अनुग्रह भी प्राप्त करता है। सचमुच पुत्र पिता से अभिन्न है; जो पुत्र को मानवी रूप में नहीं मानता है, वह पिता के प्रति नास्तिक ही है।

[२ : २४क] **प्रारम्भतः पूज्यगुरोर्मुकुन्दात् / प्राप्तास्तु शिक्षामृतबिन्दवो ये।**
ते सन्तु सर्वे हृदये स्थिता वः / इत्येव नित्यं खलु कामये ऽहम्॥

प्रारंभ में पूज्य गुरु मुकुन्ददेव से शिक्षा के जो अमृत-बिन्दु प्राप्त हुए थे, वे सब आपके हृदय में बने रहें। यही मेरी नित्य हार्दिक कामना है।

[२ : २४ख] **पुरा श्रुतं यद्यवधारितं स्याच् / चित्ते भवद्भिः स्वहितं हि सर्वम्।**
पुत्रेण पित्रा च सहैक्यभावं / तयोः प्रसादं च भजत यूयम्॥

आरंभ में जो आपलोगों ने सुना यदि आप उसे अपने मन में अवधारित करते हैं, तो आपका ही कल्याण होगा। पिता और पुत्र दोनों के साथ आप ऐक्य का अनुभव करेंगे और दोनों का अनुग्रह सधन्यवाद ग्रहण करेंगे।

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

[२ : २५] इयं च तेनात्र कृता प्रतिज्ञा / दयालुना चैव वचः प्रदत्तम् ।
प्रभोः प्रसादाच्च तदस्ति लभ्यं / यज्जीवनं स्याद् भवतामनन्तम् ।।

गुरुजी से हमें ऐसी प्रतिज्ञा मिली है, दयालु मुकुन्ददेव से ही हमें ऐसा वचन प्राप्त हुआ है, अर्थात् कि अनन्त जीवन प्रभु-कृपा से सब को प्राप्य है और वह आपलोगों को भी उपलब्ध हो रहा है।

स तु शिष्यो भवेद् विज्ञः सद्गुरौ श्रद्दधाति यः (२ : २६ – २८)

(जो शिष्य सद्गुरु पर विश्वास करता है, वही सच्चा ज्ञानी बन सकता है।)

[२ : २६] इमानि तत्थ्यानि तु युष्मदर्थं / तेषां प्रसङ्गे लिखितानि पत्रे ।
मिथ्याभिषिक्ताः परवञ्चका ये / छलेन युष्मान् खलु वञ्चयन्ति ।।

ये सब बातें आपही लोगों की भलाई के लिए पत्र में यथास्थान लिखी हैं; क्योंकि कुछ मिथ्यावादी झूठे अभिषिक्त घूम रहे हैं, जो दूसरों को ठग चुके हैं और आपको भी छल-कपट से फँसाना चाहते हैं।

[२ : २७क] प्राप्तास्तु युष्माभिरहो सुदीक्षाः / तस्माद् गुरोस्ता अवधारिताश्च ।
नापेक्ष्यते को ऽप्यधुना जनः स / दीक्षेत युष्मानपरः पुनर्यः ।।

परन्तु गुरुदेव से आपलोगों को बहुत अच्छी दीक्षा मिली है, जो आपलोगों के अन्तस्तल में अवधारित हो चुकी है। अब ऐसी कोई आवश्यकता नहीं रह गई है कि और कोई अन्य व्यक्ति आपलोगों को सिखाए।

[२ : २७ख] यतः प्रदत्तं गुरुणा समस्तं / ज्ञानं भवद्भ्यः खलु सत्यमेतद् ।
न तत्र मिथ्या हि यथोपदेशं / जाता अभिन्नाः स्वगुरोर्भवन्तः ।।

क्योंकि गुरु के द्वारा आपलोगों को सम्पूर्ण ज्ञान प्रदान किया गया है। अतः वही सत्य है। उसमें कोई मिथ्या नहीं है। उपदेश को अपनाने के कारण आप अपने इष्ट गुरु से अलग नहीं किये जा सकते हैं।

[२ : २८क] मम प्रिया हे शिशवस्त्विदानीं / तस्मादभेदं हि भजेत यूयम् ।
यतो यदैव प्रकटो भवेत्सः / तस्मिंस्तदा ऽऽश्वस्तधियो भवेम ।।

मेरे प्रिय शिष्य-शिशुओ ! अब आप सधन्यवाद गुरु के साथ इस अभिन्नता में बने रहें। इसके फलस्वरूप हम उस दिन भरोसा रख सकेंगे, जब वह फिर प्रकट होंगे।

[२ : २८ख] न लज्जया चापसरेम दूरं / यदा हि तस्यात्र शुभागमः स्यात् ।
यदा च तेनैक्यमया भवेम / तदा हि तस्मान्न भयं भवेद् नः ।।

ऐसा न हो कि हम लज्जा से गुरु से दूर हो जाएं, जब यहाँ उनका शुभागमन होगा। यदि हम उनसे संयुक्त रहने का प्रयत्न करते रहेंगे, तो उनसे डरने का क्या कारण हो सकता है?

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द्वितीयं प्रकरणम्–धर्मकर्मविधानेन प्रभोः सायुज्यसाधनम् (२:२९–४:६)

(पत्र के प्रथम खण्ड में प्रभु से सायुज्य प्राप्त करने का प्रथम साधन यह बताया गया था कि हम पूर्ण सत्य के प्रकाश में चलकर धर्माचरण करें। इस द्वितीय खण्ड में प्रभु से सायुज्य प्राप्त करने का वही साधन अधिक गहराई से समझाया जाता है: न केवल प्रकट प्रकाश, वरन् आन्तरिक मूल आधार भी परिशुद्ध हो; हमारा बाह्य धर्माचरण प्रभु की विशिष्ट धार्मिकता के अनुरूप हो।)

द्वितीयः सिद्धान्तः–ईश्वरः सर्वदा धर्मनिष्ठः (२:२९)

(द्वितीय खण्ड के आरंभ में महर्षि करुणाकर फिर एक व्यापक सिद्धान्त घोषित करते हैं। वह प्रथम सिद्धान्त का पूरक है: ईश्वर न केवल ज्योतिस्वरूप है, वह धर्मस्वरूप ही है। स्वभावतः वह परमदयालु प्रभु है।)

[२:२९] **यदा च यूयं खलु वित्थ सत्यं / यदीश्वरो राजति धर्मनिष्ठः।**
जानीत धर्माचरणे रतो यो / जातः स सर्वो ऽपि ततः परेशात्॥

ईश्वर अपने आप में धर्मनिष्ठ ही है। यदि आप उस सत्य को जानते हैं, तो यह भी समझ लेना कि केवल वही व्यक्ति पूर्णतः परमेश्वर से उत्पन्न, मानो उसकी संतान है, जो धर्माचरण में लीन है।

प्रथमः उपखण्डः–सदैव घोरपापं वर्जनीयम् (३:१–६)

(जैसे प्रथम खण्ड के प्रथम उपखण्ड में, वैसे इस उपखण्ड में भी पहले नकारात्मक पहलू पर विचार किया जाता है। लेकिन विषय-वस्तु पर अब गहरी दृष्टि डाली जाती है: न केवल यथासंभव साधारण पापों को छोड़ना है, वरन् सदासर्वदा अविश्वास के घोर महापाप को त्याग देना है, क्योंकि वह ईश्वर की धार्मिकता को ही नकारनेवाला मूल अधर्म है।)

सत्यः प्रभु सृजत्यस्मान् शिशुरूपेण पालितुम् (३:१–२)

(महर्षि करुणाकर उस महान ईश्वर की परमदयालुता स्मरण कराते हैं, जिसे घोर पापी नकारते हैं। सत्य प्रभु हमारा प्रेमी पिता है; उसने हमें इसलिए बनाया कि वह हमें अपने निज बच्चों की तरह प्यार करे।)

[३:१क] **अहो पिता नः प्रददौ कियन्तं / स्नेहं तु वात्सल्यमयं महान्तम्।**
कथ्येम यत्तस्य हरेः सुपुत्राः / सत्यं वयं स्मो ऽपि तथैव नूनम्॥

पिता ने हमपर कितना महान वात्सल्यमय प्रेम दिखाया कि हम हरि के सुपुत्र कहलाएँ, और वास्तव में हम वही हैं–ईश्वर की निज संतान!

[३:१ख–२क] **अस्मान् न जानाति जगत्प्रपञ्चो / यतो न जानाति परं प्रभुं सः।**
प्रिया जनाः अद्य तु तत्सुताः स्मः / प्रकाशितं नास्ति च किं भवेम॥

यह मायामय संसार हमें इस रूप में नहीं पहचानता है, क्योंकि वह परम प्रभु को भी नहीं पहचानता है। मेरे प्रियजनो! इस समय ही

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हम ईश्वर की संतान बन चुके हैं, और अब तक यह प्रकट नहीं हुआ कि भविष्य में हम क्या बननेवाले हैं!

[३ : २ख] विभो यदा च प्रकटो भवेत्सः / तुल्या वयं स्याम तदैव तेन।
तथा च विद्मो यदवश्यमेव / पश्येम तं सो ऽस्ति यथा तथैव॥

हमें मालूम ही है कि गुरु प्रकट होनेवाले हैं। वह ईश-पुत्र हैं और हम उन्हीं के समान बनेंगे। हमें यह निश्चित जानकारी प्राप्त है कि हम उन्हें उस रूप में देखेंगे जैसे वह स्वभावतः ही हैं।

ये सत्यपुत्राः परमेश्वरस्य ते पापपङ्काद् विरता भवन्तु (३ : ३ – ९)

(जो परमेश्वर की सच्ची संतान हैं, वे पाप के दलदल से दूर रहते हैं।)

[३ : ३] आशान्वितो यस्तु गुरौ दयालौ / श्रद्धां च तस्मिन् विदधाति नूनम्।
स स्वं पवित्रं कुरुते तथैव / यथा पवित्रो गुरुरस्ति धन्यः॥

जो व्यक्ति दयालु गुरु पर भरोसा रखता है और उनमें पूर्ण आस्था ही रखता है, वह अपने को शुद्ध करता जैसे वह धन्य गुरु भी पवित्र हैं।

[३ : ४] घोरं च पापं कुरुते जनो ऽसौ / करोति यस्तस्य विधेर्विरोधम्।
विधेर्विरोधो ऽस्ति च घोरपापं / पापं ततो घोरतरं च नास्ति॥

जो व्यक्ति गुरु की प्रेमाज्ञा के विरुद्ध आचरण करता है, वह महापाप का भागी है। यदि वह जानते हुए ही ईशाज्ञा का विरोध करता है, तो इस पाप से और बड़ा पाप नहीं है।

[३ : ५ – ६क] जानीथ यूयं च यदीशपुत्रः / पापान्यपाकर्त्तुमिहावतीर्णः।
आस्ते च तस्मिन् न कदापि पापं / न चापि तन्निष्ठजनो ऽस्ति पापः॥

आप जानते हैं कि ईश-पुत्र इसीलिए अवतरित हुए कि वह पाप को हटाएं-मिटाएं। उनमें कोई पाप नहीं है और जो व्यक्ति उनके प्रति निष्ठा-वान रहता है, वह भी पाप नहीं करेगा।

[३ : ६ख – ७क] करोति पापं खलु यो ऽपि सो ऽपि / तं दृष्टवान्नैव न तं च वेत्ति।
ध्येयं च यद् भो शिशवो ऽत्र युष्मान् / न वञ्चयेत्को ऽपि खलः कदाचित्॥

जो कोई पाप करता है, उसने न तो गुरु को देखा न कभी जान लिया। इसलिए, मेरे शिष्य-शिशुओ!, सतर्क रहना। ऐसा न हो कि कोई धूर्त्त आपको भटका दे।

[३ : ७ख – ८क] करोति धर्माचरणं जनो यो / गुरुर्यथैवास्ति स धर्ममूर्त्तिः।
करोति यो वा खलु घोरपापं / पापासुरादेव जनिस्तदीया॥

जो व्यक्ति धर्म के अनुसार आचरण करता है, वह स्वयं गुरु के समान निष्पाप बनेगा; क्योंकि वही समस्त धर्म की मूर्त्ति हैं! लेकिन जो घोर पाप करता है, वह पापासुर के स्वभाव से जन्मा है।

[३ : ८ख] पापासुरश्चैव स आदिकालाद् / यतश्च पापाचरणे रतोऽस्ति।
इहावतीर्णस्तत ईशपुत्रो / विनाशितुं तस्य कुकर्मजातम्॥

यह पापासुर प्रारंभ से ही पापाचरण में व्यस्त है; इसलिए ईशपुत्र अवतरित हुए कि वह उसके सभी प्रकार के कुकर्म विनष्ट कर दें।

[३ : ९क] यः कोऽपि जातः परमेश्वरात्सः / करोति पापाचरणं न जातु।
यतः प्रभोस्तस्य पवित्रबीजं / विराजते तस्य मनोऽन्तराले॥

जो सचमुच परमेश्वर से जन्म ले चुका है, वह फिर पाप के अनुसार आचरण नहीं करता; क्योंकि प्रभु का पवित्र बीज, जो गुरु-वचन के रूप में उसमें बोया गया है, उसके अन्तर्मन में स्थित रहता है।

[३ : ९ख] सोऽयं च पापं चरितुं न शक्तो / यतः प्रभोस्तस्य जनिर्बभूव।
जाते पवित्रात्परमात्मनस्तु / कालुष्यलेशोऽपि कथं भवेद्धि॥

वह पाप के अनुसार नहीं चल सकता, क्योंकि वह तो प्रभु के स्वभाव से जन्मा है। जब कोई पवित्रतम परमात्मा से उत्पन्न हुआ, तब उसमें धूर्तता के अंकुरित होने की क्या संभावना है?

द्वितीयः उपखण्डः – महाज्ञापालनं नूनं मिथः प्रीतेः प्रसारणम् (३ : १० – २४)

(अविश्वास ऐसा महान् पाप है, जो मनुष्य को ईश्वर से अलग कर देता है। पारस्परिक प्रेम ऐसी महान् आज्ञा है, कि उसका पालन करने से मनुष्य ईश्वर से ही मिल जाता है। ईश्वर से सायुज्य प्राप्त करने के उस उत्तम साधन के सकारात्मक पहलू पर अब विचार किया जाता है। परस्पर प्रीति की यह नीति द्वितीय खण्ड के द्वितीय उपखण्ड का ही विषय है।)

सत्याः सुपुत्राः परमेश्वरस्य सर्वेष्वपि स्नेहपरा भवन्तु (३ : १० – १५)

(परमेश्वर के सच्चे सुपुत्र व सुपुत्रियाँ सब के साथ स्नेहपूर्ण व्यवहार करने के लिए इच्छुक ही हैं।)

[३ : १०क] इदं यथोक्तं खलु तेन भेदः / प्रकाशितोऽभूद् भवतां समक्षम्।
के सन्ति यत्तस्य हरेः सुपुत्राः / के सन्ति पापासुरसूनवो वा॥

पूर्वोक्त वक्तव्यों से आपलोगों के समक्ष यह अन्तर स्पष्ट दीख रहा है कि कौन-कौन हरि (ईश्वर) के सुपुत्र-पुत्रियाँ हैं और कौन-कौन पापासुर की संतान ही हैं।

[३ : १०ख] यः कोऽपि चैवं न करोति धर्मं / न जातु जातो जगदीश्वरात्सः।
स चापि तस्मात्खलु नैव जातो / यः कोऽपि न प्रेम करोति बन्धौ॥

जो धर्माचरण नहीं करता, वह कदापि जगदीश्वर की संतान नहीं हो सकता है। और वह भी ईश्वरीय संतान नहीं है, जो अपने भाई व बहन को प्यार नहीं करता।

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[३ : ११ – १२क] अयं सुघोषः किल विद्यते सः / श्रुतो भवद्भिर्ध्रुवमादितो यः।
कुर्याम सत्प्रेम परस्परं यद् / न देवदत्तेन समं परन्तु ॥

यही घोषित सुसन्देश है, जो आपने आरंभ में अवश्य सुना है, कि हम एक-दूसरे के प्रति सच्चा प्रेम दिखाएं। हम खलनायक "देवदत्त" के बुरे उदाहरण पर न चलें।

[३ : १२ख] पापासुरादेव बभूव यो ऽसौ / जघान बन्धुं किल को ऽत्र हेतुः।
कर्माणि दुष्टानि यतो हि तस्य / बन्धोस्तु सद्धर्मपराणि चासन् ॥

देवदत्त तो पापासुर के स्वभाव का था। उस दुष्ट ने अपने छोटे भाई की हत्या की थी। पर सोचिए, उसने उसकी हत्या क्यों कर दी? क्योंकि पहले से ही देवदत्त के कर्म बुरे थे और उसके भाई के कर्म अच्छे। अर्थात् उस धर्मपरायण भाई ने अपने विनम्र विश्वास के कारण ईश्वर को अधिक श्रेष्ठ बलि चढ़ायी थी, जबकि देवदत्त के चढ़ावे में घमण्ड तथा ईर्ष्या की दुर्गन्ध थी।

[३ : १३ – १४क] न विस्मयध्वं जगतः प्रपञ्चो / हे बान्धवाः निन्दति यत्तु युष्मान्।
विद्मो वयं यद्धि विलङ्घ्य मृत्युं / प्राप्ता अहो संस्कृतजीवनं सत् ॥

हे मेरे भाई-बहनो! यदि मायामय जगत् आपसे बैर करे, तो उस पर आश्चर्य न कीजिए। हम जानते हैं कि हमने पापरूपी मृत्य को पार कर सुपरिष्कृत सद्जीवन प्राप्त किया है।

[३ : १४ख] यतो वयं स्नेहपरायणाः स्मः / स्नेहं च कुर्मो निजबान्धवेषु।
स एव चालिङ्गति कालजालं / न स्निह्यते येन तु बान्धवेषु ॥

कारण यह है कि हम अभी प्रेममय जीवन बिताने का प्रयत्न कर रहे हैं, अपने भाई-बहनों को ही प्यार करते हैं। किन्तु जो अपने भाई-बहनों को प्यार नहीं करता, वह मृत्युजाल का ही आलिंगन करता है।

[३ : १५] जुगुप्सते यो निजबान्धवात्तु / मनुष्यहन्तास्ति स सत्यमेव।
जानीत यो ऽसौ च मनुष्यहन्ता / जीवं न विन्देत हृदि स्थिरं तम् ॥

जो कोई अपने निज भाई-बहनों से बैर करता है, वह मनुष्य को मारनेवाले हत्यारे से कम नहीं है। आप तो जानते हैं कि मनुष्य की हत्या करने-वाले के हृदय में जीवन वास नहीं करता।

प्रभुर्निर्दिष्टवानस्मान् यथा स्नेहो विधीयताम् (३ : १६ – १८)

(प्रभु ही हमें निर्देश देता है कि हमें किस प्रकार प्यार करना चाहिए।)

[३ : १६क] अस्माभिरेवं स विधिर्गृहीतः / स्नेहो विधीयेत यथा ऽपरेषु।
यो दर्शितो ऽस्मद् गुरुणा समर्प्य / प्राणान् स्वजीवं च जगद्धिताय ॥

हमने यह विधि ग्रहण की है कि हमें दूसरों को कैसे प्यार करना चाहिए। हमारे गुरु के द्वारा ही यह प्रेम दर्शाया गया है, क्योंकि उन्होंने जगत् की भलाई के लिए अपने जीवनप्राण को समर्पित कर दिया।

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[३ : १६ख] तथैव चास्माभिरपि स्वजीवः / समर्पणीयो निजबान्धवेभ्यः।
तथैव कार्यश्च परोपकारः / कृतो यथास्मद् गुरुणा प्रियेण ।।

उसी प्रकार हमें भी अपने भाई-बहनों के लिए अपना जीवन अर्पित करना चाहिए। जैसे हमारे प्रिय गुरुजी ने परोपकार किया, वैसे ही हमें दूसरों के लिए करना चाहिए।

[३ : १७] पूर्णः स्वयं जीवनसाधनैर्यः / पश्येत्स्वबन्धुं द्रविणार्थिनं च।
तथापि चित्तं पिदधातु तस्मात् / तस्मिन् प्रभोः प्रेम कथं प्रतिष्ठेत् ।।

किसी के पास जीने के लिए पर्याप्त साधन हों, फिर भी अपने भाई को तंग हालत में देखकर वह उसकी ओर अपना हृदय बंद कर ले, तो प्रभु का प्रेम उसमें कैसे निवास कर सकता है?

[३ : १८] अस्माभिरेवं लघुबालका हे / प्रीतिस्तु कार्या हृदयेन किन्तु।
न शब्दमात्रेण न भाषणेन / सा कर्मणा सत्यतया च कार्या ।।

हे मेरे प्यारे बच्चो! हम हृदय से एक-दूसरे को प्यार करें; न केवल शब्द बोलकर या भाषण देकर, किन्तु यथार्थ कर्म और सच्चाई से हमें प्यार करना चाहिए।

अनुविधायी भवेत् शिष्यः करुणानिधौ तु विश्वसेत् (३ : १९ – २२)

(शिष्यों को चाहिए कि वे प्रेमाज्ञा का पालन करने का प्रयत्न करें; फिर भी अपनी दुर्बलताओं को जानकर वे करुणानिधि पर विश्वास करें।)

[३ : १९क] स्नेहो यदि स्यात् परमार्थ एव / सः क्षंस्यते नः सकलापराधान्।
ज्ञातव्यमस्माभिरिदं तथैवं / जाता हि सत्याद् वयमत्र नूनम् ।।

यदि प्रेम ही हमारा परमलक्ष्य है, तो प्रभु हमारे सकल अपराध क्षमा कर देता है। इसी प्रेम से हम जान लेते हैं कि हम सत्य की संतान हैं।

[३ : १९ख – २०क] वयं समाश्वासयितुं समर्थाः / प्रभोः पुरः स्याम तदा स्वचित्तम्।
यदा ऽस्मदन्तःकरणं कदाचित् / तिरस्करोति त्वपराधिनो ऽस्मान् ।।

जब कभी हमारा अन्तःकरण हमें दोषी ठहराए, तब हम प्रभु के सामने अपने दीन मन को आश्वासन दे सकते हैं।

[३ : २०ख] अस्माकमन्तःकरणान्महीयान् / प्रभुः स जानाति हि सर्वतथ्यम्।
अस्मासु तत्प्रेम तथास्ति यत्सः / क्षमेत चास्मत्कृतपापदोषान् ।।

प्रभु हमारे अन्तःकरण से बड़ा है और वह सारा भीतरी तथ्य को जानता है। उसका प्रेम तो हमारे कल्याणार्थ बना रहता है। जो पाप-दोष हम अपनी कमज़ोरी से किया करते हैं वह उन्हें क्षमा कर देता है।

[३ : २१] प्रिया जनाश्चेन्न तिरस्करोति / यदा ऽस्मदन्तःकरणं किलास्मान्।
तदा वयं विश्वसिमो यदीशो / यद्याच्यते तत्सुलभं ततो नः ।।

मेरे प्रियजनो! यदि हमारा अन्तःकरण हम पर पूर्ण रूप से दोष नहीं लगाता है, तो हम विश्वास ही कर सकते हैं कि जो कुछ हम ईश्वर से मांगते हैं वह हमारे लिए सुलभ होगा।

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[३ : २२] यतो वयं चापि सदैव नूनं / शुभास्तदाज्ञा अनुपालयामः ।
कुर्मस्तदग्रे च वयं तदेव / यदेव सर्वं प्रियमस्तु तस्य ।।

क्योंकि हम सदा उसकी शुभाज्ञाओं का पालन करने का प्रयत्न करते हैं। जो प्रभु को सर्वप्रिय लगे, वही हम उसके सामने करना चाहते हैं।

प्रीतिं तु कर्त्तुं खलु या शुभाज्ञा श्रिता गुरोरात्मसमर्पणे सा (३ : २३ – २४)

(पारस्परिक प्रेम की शुभाज्ञा गुरु के प्रेमोत्सर्ग पर ही आधारित है। जिस प्रकार गुरु ने अपने आपको समर्पित कर दिया, उसी प्रेमभावना से हमें प्यार करना चाहिए।)

[३ : २३क] इयं च तस्यास्ति हरेः शुभाज्ञा / श्रद्धा यदस्माभिरहो विधेया ।
मुकुन्ददेवस्य तदात्मजस्य / सत्याभिषिक्तस्य च नामधेये ।।

ईश्वर की शुभाज्ञा यह है कि हम उसके पुत्र मुकुन्ददेव पर, जो सच्चे अभिषिक्त व्यक्ति हैं, पूर्ण विश्वास करें। उन्हीं के नाम के प्रति हमारी श्रद्धा हो।

[३ : २३ख – २४क] प्रीतिर्विधेया च मिथस्तथैव / गुरुर्यथास्मान् हि समादिदेश ।
यश्च प्रभोः सम्मनुते तदाज्ञां / वसत्यभेदेन सदा स तस्मिन् ।।

हमें ठीक उसी तरह एक-दूसरे को प्यार करना चाहिए जैसे गुरुजी ने हमें आदेश दिया है। जो प्रभु की आज्ञा का पालन करता है, वह उसी में निवास करता है। वह प्रभु से अलग नहीं हो जाता है।

[३ : २४ख] तस्य प्रभोश्चापि हि तत्र वासो / भवत्यभेदेन सदा स्वभक्ते ।
स्वात्मा प्रदत्तो ऽस्ति च तेन नूनं / विद्मो ऽस्मदैक्येन स विद्यते ऽत्र ।।

प्रभु भी अपने निज भक्त में निवास करता है और उससे कभी अलग नहीं हो जाता है। हम जानते हैं कि प्रभु हमारे साथ ऐक्य में रहता है क्योंकि उसने हमें अपना आत्मा प्रदान किया है।

तृतीयः उपखण्डः – पापात्मनो विरोधो हि विधेयः सत्यनिष्ठया (४ : १ – ६)

(प्रथम उपखण्ड में मूल पाप से दूर रहने की शिक्षा मिली, द्वितीय उपखण्ड में मुख्य आज्ञा का पालन करने के लिए प्रोत्साहन दिया गया। अब पाप और धर्म के प्रेरक-स्रोत की ओर ध्यान करें। तृतीय उपखण्ड का विषय है कि हम पापात्मा का विरोध करें और पवित्र आत्मा के प्रति सत्यनिष्ठ रहें।)

सर्व्वानात्मनः परीक्ष्यैव सत्यग्राहा भवन्तु (४ : १ – ३)

(सभी प्रेरक आत्माओं का परीक्षण कर हम सत्य को ही ग्रहण करें और उस पर डटे रहें।)

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[४ : १क] प्रिया जनाः जातु न विश्वसेत / प्रत्येकधर्मात्मवदे ऽविचार्य।
तं तं परीक्षेत सदैव सम्यक् / यत्स प्रभोरागतवान्न वेति।।

हे मेरे प्रियजनो! विचार किये बिना ऐसे व्यक्ति का विश्वास न करें, जो धर्मात्मा होने का दावा करता है। आप हमेशा प्रत्येक का अलग-अलग परीक्षण कीजिए कि वह प्रभु की ओर से आया है अथवा नहीं।

[४ : १ख – २क] शठा भविष्यप्रवदा अनेके / समागताः सन्ति जगत्प्रपञ्चे।
ततः परीक्ष्यैव तु निर्णयेत / प्रभोर्हि सत्यो ऽस्ति न वायमात्मा।।

अनेक झूठे भविष्यवक्ता इस मायामय जगत् में आ चुके हैं। अतः अच्छी तरह परीक्षा करने के बाद ही आप निर्णय कीजिए कि कोई प्रभु की ओर से सत्यात्मा है अथवा नहीं।

[४ : २ख] यस्तं मुकुन्दं मनुते ऽभिषिक्तं / मनुष्यरूपेण धृतावतारम्।
आत्मास्त्यसौ निश्चितमीश्वरीयो / न तत्र सन्देहलवो ऽपि नूनम्।।

प्रत्येक आत्मा जो यह स्वीकार करता है कि अभिषिक्त गुरु मुकुन्द सचमुच मनुष्य के रूप में अवतरित हुए, तो वह ईश्वरीय आत्मा ही है। इसमें कोई सन्देह नहीं है।

[४ : ३क] यो वा मुकुन्दं मनुते न सत्यम् / आत्मा हि नूनं न स ईश्वरीयः।
मिथ्याभिषिक्तस्य च सो ऽयमात्मा / यस्तस्य सत्यस्य गुरोर्विपक्षः।।

लेकिन जो आत्मा इस प्रकार सच्चे मुकुन्द को स्वीकार नहीं करता, वह कभी ईश्वरीय आत्मा नहीं हो सकता है। वह मिथ्याभिषिक्त अथवा झूठे गुरु का आत्मा है जो सत्याभिषिक्त सच्चे गुरु का विरोधी है।

[४ : ३ख] श्रुतं भवद्भिः खलु यत्प्रसङ्गे / स यत्समायास्यति शीघ्रमेव।
वदामि युष्मांश्च यदागतो ऽसौ / विराजते चा ऽत्र जगत्प्रपञ्चे।।

आपलोगों ने अवश्य सुना है कि वह झूठा अभिषिक्त किन-किन परिस्थितियों में शीघ्र आनेवाला है। मैं आपको बताता हूँ कि वह आ चुका है; वह यहाँ इस मायामय जगत् में विद्यमान है।

शिष्याणां श्रद्धापरायणता सदात्मनः सम्पर्कादेव संवर्धते (४ : ४ – ६)

(सत्यात्मा के सम्पर्क से शिष्यों की श्रद्धापरायणता बढ़ती जा रही है।)

[४ : ४क] हे बालकाः प्रत्युत यूयमत्र / तस्मात्प्रभोरेव समुद्गताः स्थ।
नूनं भवद्भिस्तु पराजितास्ते / मिथ्याभिषिक्ताः परवञ्चकाश्च।।

हे मेरे प्यारे बच्चो! इसके विपरीत, आपलोगों का उद्गम प्रभु से ही है। आपलोगों ने उन मिथ्याभिषिक्त झूठे शिक्षकों को पराजित कर दिया, जो दूसरों को धोखा देते हैं।

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[४:४ख] यतो गुरुर्यो भवदन्तिके ऽस्ति / नूनं महीयान् स विराजते ऽत्र।
जनादसत्यात्परवञ्चकात्तु / जगत्प्रपञ्चे खलु विद्यमानात्॥

क्योंकि जो गुरु आपलोगों के भीतर विद्यमान हैं, वह उस असत्य व्यक्ति, उस धोखेबाज़ से अवश्य महान् हैं जो इस मायामय जगत् में विद्यमान है।

[४:५] मिथ्यावदास्ते जगतः प्रभूतास् / ततो वदन्ते जगतः प्रपञ्चात्।
जगत्प्रपञ्चश्च शृणोति तेषां / वचांसि यैस्ते खलु वञ्चयन्ति॥

मिथ्याभाषी शिक्षक इस संसार के हैं और इसलिए वे केवल मायामय संसार की बातें करते हैं। प्रपंची लोग ही उन धोखेबाज़ों की बातें सुनते हैं।

[४:६क] वयं प्रभोरेव खलु प्रभूताः / शृणोति चास्मद् वचनं जनः सः।
यो वेत्ति नूनं परमेश्वरं तम् / यो नास्ति तस्मात्स न तच्छृणोति॥

किन्तु हमलोग प्रभु के हैं और जो व्यक्ति परमेश्वर को पहचानता है, वह हमारी बात सुनता है; लेकिन जो प्रभु का नहीं है, वह हमारी बात नहीं सुनता।

[४:६ख] एवं तु पूर्वोक्तविवेचनेन / विद्मो वयं यद्धि मनुष्यलोके।
कः सत्य आत्मा प्रभुमार्गगामी / को वास्त्यसत्यो नरकं नयेद्यः॥

अतः पूर्वोक्त विवेचन के द्वारा हम यह जानते हैं कि इस मनुष्यलोक में कौन सत्यात्मा है (अर्थात् प्रभु-मार्ग पर चलनेवाला) और कौन असत्यात्मा है (अर्थात् जो नरक को पहुँचा रहा है)।

तृतीयं प्रकरणम्–स्नेहेन सर्वभूतेष प्रभोः सायुज्यसाधनम् (४:७–५:१२)

(महर्षि करुणाकर के उपदेशामृत में ईश्वर से सायुज्य प्राप्त करने के लिए तीन मार्ग बताये जाते हैं। पत्र के पहले भाग में कर्म-मार्ग सिखाया गया था, कि साधारण जीवन में हमें किस तरह ज्योति में चलकर पापों को छोड़ना है, आज्ञाओं का पालन करना है और सच्ची प्रेरणाओं के प्रति सत्यनिष्ठ रहना है। दूसरे भाग में ज्ञान-मार्ग की शिक्षा मिली थी: हमें गंभीरता से समझना है कि मूल पाप क्या है, मुख्य आज्ञा क्या है, और पवित्र आत्मा की प्रेरणा की क्या पहचान है। अब तृतीय भाग में भक्ति-मार्ग का विषय है: प्रभु से संयुक्त होने का सीधा उपाय यह है कि हम सब भाई-बहनों को प्यार करें। सभी मनुष्यों के प्रति प्रेम की साधना का अभ्यास करें।)

तृतीयः सिद्धान्तः–प्रभुः प्रेमस्वरूपो ऽस्ति तथा प्रेमामृतस्य सर्वस्य प्रभुरेव समुद्गमः (४:७–८)

(महर्षि करुणाकर अब हमें सर्वोच्च सिद्धान्त सुनाते हैं: प्रभु प्रेमस्वरूप है। वही प्रभु सम्पूर्ण प्रेमामृत का उद्गतः है।)

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[४ : ७क] अस्माभिरन्योन्यमथ प्रकामं / प्रिया जनाः प्रेम सदा विधेयम्।
तत्तु प्रभोरेव यतः प्रभूतं / यः प्रीयते ऽसौ च ततः प्रभूतः ॥

हे मेरे प्रियजनो! हमें एक-दूसरे को हमेशा प्यार करना चाहिए, क्योंकि प्रेम प्रभु से ही उत्पन्न होता है। जो प्यार करता है, वह उसी की संतान है।

[४ : ७ख – ८] स वेत्ति चैवं परमेश्वरं तं / न प्रीयते यः स तु तं न वेत्ति।
प्रेमस्वरूपः परमेश्वरो हि / न प्रेम भिन्नो ऽस्ति कदापि सो ऽयम् ॥

इस प्रकार जो प्रेम करता है वह परमेश्वर को जानता है; जो प्रेम नहीं करता वह ईश्वर को नहीं जानता। क्योंकि परमेश्वर प्रेमस्वरूप ही है। यही ईश्वर की परिभाषा है – प्रेम के अतिरिक्त ईश्वर और कुछ नहीं है।

प्रथमः उपखण्डः – पापिष्वपि सदास्मासु प्रभुः प्रीतिं करोति यत्,
अतो ऽस्माभिरपि प्रेम्णः पूर्णतायै प्रयत्यताम् (४ : ९ – १८)

(प्रत्येक खण्ड का प्रथम उपखण्ड पाप के विषय में है। प्रेम की प्रचुर मात्रा से पाप गौण रहता है। यद्यपि हम पापी मनुष्य हैं, तौभी प्रभु हमें पूर्ववत् प्यार करता है। अतः हम प्रेम की उस पूर्णता तक पहुँचने का प्रयत्न करें।)

संस्थितेष्वपि दोषेषु प्रभोः प्रेम हि पावनम् (४ : ९ – १०)

(हममें बहुत-से दोष रह जाते हैं; फिर भी प्रभु का प्रेम हमें पवित्र करनेवाला है।)

[४ : ९क] प्रदर्शितं प्रेम तथा प्रभोस्तत् / सत्यं यदस्मासु कृतं हि तेन।
यतो ऽत्र स प्रेषितवाञ्जगत्यां / तमद्वयं स्वप्रियमात्मजं च ॥

प्रेम प्रभु के द्वारा ही प्रकट किया गया है; उसने हमें सचमुच प्यार किया, क्योंकि उसने यहाँ इस जगत् में अपने अद्वितीय प्रिय पुत्र को भेजा।

[४ : ९ख – १०क] तमाश्रिता येन वसेम पुत्रं / तस्य प्रसादं खलु विन्दमानाः।
प्रेम प्रभोरेव च तत्र हेतुः / न तु प्रभौ प्रेम तदस्मदीयम् ॥

उन पुत्र पर आश्रित होकर हम जी सकते हैं और पिता का भी अनुग्रह प्राप्त कर सकते हैं। इन सब का कारण हमारे प्रति प्रभु का प्रेम ही है, और न कि हमने पहले प्रभु को प्यार किया।

[४ : १०ख] स्वयं प्रभुर्यत्तु चकार नित्यम् / अस्मासु तत्प्रेम चकास्ति नूनम्।
अतो हि स प्रेषितवान्स्वपुत्रं / नः पापनाशाय तपःस्वरूपम् ॥

प्रभु ने ही हमेशा प्रेम दिखाया और उसका प्रेम हमपर भी प्रकाशित हो रहा है। उसने हमारे पापों को हराने के लिए अपने पुत्र को प्रायश्चित के रूप में भेजा।

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अस्मद् रूपान्तरं कर्त्तुं शक्नोतीति सुनिश्चितम् (४ : ११ – १८)

(यह सुनिश्चित है कि दयालु प्रभु हम पापियों का रूपान्तर कर सकता है।)

[४ : ११] प्रिया जनाश्चेत्परमेश्वरः सः / प्रीतिं तथास्मासु दधावनल्पाम्।
कर्त्तव्यमस्माकमिदं ततो हि / कुर्याम यत्प्रेम मिथो वयं च॥

ओ मेरे प्रियजनो! यदि परमेश्वर ने हमपर इतना महान् प्रेम दिखाया, तो हमारा यह कर्त्तव्य है कि हम भी एक-दूसरे को प्यार करें।

[४ : १२क] न को ऽपि दध्यौ न ददर्श चैवं / कदापि सत्यं परमेश्वरं तम्।
कुर्मस्तु चेत्प्रेम परस्परं तद् / अस्मासु नूनं वसति प्रभुः सः॥

किसी ने कभी उस सत्य परमेश्वर को न तो समझ लिया न देखा। लेकिन यदि हम एक-दूसरे को प्यार करते हैं, तो प्रभु हममें निवास करता है।

[४ : १२ख – १३क] तस्य प्रभोः प्रेम च तावदेवम् / अस्मासु पूर्णं भवति प्रकामम्।
जानीम एतेन वयं ततो यत् / तस्मिन्नभेदेन वयं वसामः॥

इस तरह प्रभु का प्रेम हममें ज्यों का त्यों पूर्ण हो जाता है। इससे हमें मालूम होता है कि हम प्रभु से अलग न होकर उसमें निवास करते हैं।

[४ : १३ख – १४क] अस्मासु नूनं वसति स्वयं सः / प्रदत्तवान्यन्निजमात्मनं नः।
अस्माभिरेषो ऽस्ति सुचिन्तितो हि / दृष्टश्च साक्ष्यं खलु तेन दध्मः॥

सचमुच स्वयं ईश्वर हममें निवास करता है, क्योंकि वह हमें अपना आत्मा प्रदान करता है। अतः हम उसे भलीभांति पहचान लेते हैं। हमने जो देखा, उसी का साक्ष्य देते हैं।

[४ : १४ख] नूनं पिता प्रेषितवान्स्वपुत्रं / त्रायेत यः सर्वमनुष्यलोकम्।
प्रेमप्रकाशश्च यतो हि तस्य / त्रातुं क्षमो राजति पापपङ्कात्॥

पिता ने अपने पुत्र को भेजा कि वह समस्त मनुष्यलोक को मुक्त करें। क्योंकि उनका दिव्य प्रेम हमें पाप के दलदल से छुड़ा सकता है।

[४ : १५] यः को ऽपि चाङ्गीकुरुते जनो यद् / नूनं प्रभोरेव सुतो मुकुन्दः।
ततः प्रभुस्तिष्ठति तस्य चित्ते / प्रभौ स्वयं चाप्यवतिष्ठते सः॥

जो व्यक्ति अंगीकार करता है कि श्री मुकुन्द प्रभु के पुत्र हैं, वह प्रभु में अवस्थित रहता है और प्रभु भी उसके हृदय में उपस्थित है।

[४ : १६क] विद्मो वयं विश्वसिमश्च नूनं / प्रीतिं यदस्मासु दधौ स ईशः।
ईशो ऽस्ति च प्रेम वसेच्च तस्मिन् / स ईश्वरे तिष्ठति निश्चयेन॥

हम जान गये और विश्वास करते हैं कि ईश्वर ने हमें अपना प्रेम दिया। ईश्वर प्रेम है। इसलिए यदि किसी में प्रेम है, तो वह निस्सन्देह ईश्वर में स्थित है।

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(४ : १६ख – १७क) स ईश्वरश्चापि वसत्यमुष्मिन् / पूर्णं तु तत्प्रेम तथा ऽस्मदन्तः ।
विश्वस्तचित्ता हि ततो भवेम / न्यायाय निर्णीतदिने विशिष्टे ॥

प्रभु-ईश्वर ऐसे व्यक्ति में निवास करता है। प्रभु का प्रेम यदि इस प्रकार हमारे अभ्यन्तर में पूर्ण हुआ, तो विशिष्ट न्यायदिवस पर हमारा चित विश्वस्त रहेगा।

[४ : १७ख – १८क] यथा गुरुः सो ऽत्र विराजते हि / तथैव लोके ऽत्र वयं वसामः ।
स्नेहे भयं नास्ति कदापि नूनं / स्नेहो भयं वारयति प्रपूर्णः ॥

जैसे गुरुजी इस संसार में थे, वैसे ही हम यहाँ जीने की कोशिश करते हैं। प्रेम में भय नहीं होता। पूर्ण प्रेम भय दूर कर देता है।

[४ : १८ख] भयं यतः सूचयतीह दण्डं / पूर्णं न च प्रेम भयातुरस्य ।
प्रीतावभेदो भवति प्रियेण / भये सदैवास्ति च भेदभावः ॥

भय तो दंड का संकेत है–अपराधी दंड की आशंका से डरता है। भयातुर व्यक्ति में प्रेम पूर्णता तक नहीं पहुँचा है। प्रेम हो, तो प्रिय गुरु से अभिन्न होने का अनुभव मिलता है। भय हो, तो भेदभाव बना रहता है।

द्वितीयः उपखण्डः–प्रेमाज्ञा पालनान्नूनं प्राप्स्यामो विजयं वयम् (४ : १९ – ५ : ४)

(तृतीय खण्ड के द्वितीय उपखण्ड का विषय है कि हम यथार्थ जीवन में प्रेमाज्ञा का पालन करें, जिससे हम पाप पर विजय प्राप्त करें।)

प्रेम परस्परं वस्तुतं विधेयम् (४ : १९ – २१)

(परस्पर प्रेम की भावना को वास्तविक दैनिक जीवन में प्रकट करना चाहिए।)

[४ : १९ – २०क] प्रीणाम लोकानपरान् यतो हि / प्रीतिं ददौ नः प्रथमं स्वयं सः ।
ब्रवीति कश्चिद् यदि वा जनो यद् / भक्तिं महेशे विदधामि चेति ॥

हम दूसरों को प्यार करें, क्योंकि ईश्वर ने पहले हमें प्यार किया। यदि कोई व्यक्ति यह कहे कि "मैं महेश्वर का बड़ा भक्त हूँ", तो इस कथन को यथार्थ जीवन में परखना चाहिए।

[४ : २०ख] नूनं जनो ऽसौ हि वदत्यसत्यं / स्वबान्धवाच्चेद् विजुगुप्सते सः ।
प्रीतिं यदासौ न करोति तस्मिन् / स्वबान्धवे यं स ददर्श नित्यम् ॥

ऐसा व्यक्ति अवश्य झूठ बोलता है, यदि वह अपने भाई-बहन से बैर करे। वह उस भाई अथवा बहन को प्यार नहीं करता जिसे वह रोज-रोज देख सकता है।

[४ : २०ग] शक्तो न भक्तिं खलु कर्त्तुमीशे / ददर्श यं नैव कदापि सो ऽयम् ।
प्रीतिर्विधेया हि ततो मनुष्यैः / सर्वेषु नित्यं निजबान्धवेषु ॥

तो वह ईश्वर का भक्त कैसे हो सकता है? क्योंकि उसने ईश्वर को कभी देखा नहीं! अतः यथार्थ भक्ति इस प्रकार होनी चाहिए कि हम सदा अपने ही भाई-बहनों को, अर्थात् सभी मनुष्यों को, प्यार करें।

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[४ : २१] वयं हि तस्माज्जगदीश्वरात्ताम् / इमां शुभाज्ञां खलु लब्धवन्तः।
यद्यो ऽपि भक्तिं विदधाति नाथे / प्रीतिं स कुर्यान्निजबान्धवे ऽपि ।।

हमने जगदीश्वर से यह शुभाज्ञा ग्रहण की कि, जो विश्वनाथ के प्रति भक्ति दिखाना चाहता है, वह अपने ही भाई-बहनों को यथार्थ रूप में प्यार करे।

नूनं श्रद्धापरैर्भाव्यं प्रेमाज्ञामनुपालितुम् (५ : १ – ४)

(श्रद्धालु भक्तों का परम कर्त्तव्य है कि वे गुरु के कारण प्रेमाज्ञा का पूर्णतः पालन करें।)

[५ : १क] यो विश्वसेद्यत् स मुकुन्ददेवो / जगद्धिताय प्रभुणाभिषिक्तः।
प्रभोरपत्यं स जनो ऽस्ति नूनं / न तत्र सन्देहलवो ऽपि चास्ते ।।

जो व्यक्ति यह विश्वास करता है कि मुकुन्ददेव जगत् के कल्याण के लिए ही प्रभु के द्वारा अभिषिक्त हुए, वह निस्सन्देह प्रभु की संतान है।

[५ : १ख – २क] यः प्रीयते वा जनके तु तेन / प्रीतिर्विधेया हि तदात्मजे ऽपि।
अनेन विद्मः स्फुटमेव तद्यत् / प्रीयामहे चेत्परमात्मदेवे ।।

जो जन्मदाता पिता को प्यार करता है, वह उसकी संतान को भी प्यार करे। इससे यथार्थ प्रेम की पहचान होती है। एक ओर तो हमें परम-आत्मा को प्यार करना चाहिए।

[५ : २ख – ३क] प्रीयामहे तस्य तदा प्रजासु / मन्यामहे चैव तदा तदाज्ञाः।
प्रेमैव तच्चास्ति महेश्वरस्य / मन्यामहे येन वयं तदाज्ञाः ।।

दूसरी ओर हमें उसकी संतान, उसकी सारी प्रजा को भी प्यार करना चाहिए। यही आज्ञापालन है। और आज्ञाओं का पालन करना – यही महेश्वर का यथार्थ प्रेम है।

[५ : ३ख – ४क] प्रभोः शुभाज्ञाश्च न भाररूपाः / बोढुं त्वशक्याः खलु या भवेयुः।
सर्वो ऽपि जातः परमेश्वराद्यो / जगत्प्रपञ्चं जयति प्रकामम् ।।

प्रभु की आज्ञाएँ इतनी भारी नहीं हैं कि उनका बोझ ढोना असम्भव हो। परमेश्वर की हर संतान मायामय जगत् पर अवश्य विजयी होती है।

[५ : ४ख] श्रद्धैव चास्माकमियं विजेत्री / जितो यया सर्वजगत्प्रपञ्चः।
प्रेम्णो महिष्ठो विजयस्तदेवं / सिद्धो जुगुप्सामयजीवलोके ।।

हमारा विश्वास ही वह विजेता है, जिसके द्वारा संपूर्ण मायामय जगत् परास्त हो जाता है। द्वेष से भरपूर इस जीवलोक में, यही प्रेम की महान् विजय है।

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तृतीयः उपखण्डः – अंगीकृत्य प्रभोः साक्ष्यं सत्यनिष्ठा तु या धृता,
अस्माकं सैव निष्ठा हि जीवनारम्भरूपिणी (५ : ५ – १२)

(तृतीय खण्ड के तृतीय उपखण्ड में महर्षि करुणाकर पाठकों का ध्यान गुरु की ओर लगा देते हैं। प्रभु का प्रेम गुरु ही में दृष्टिगोचर हुआ। इसलिए गुरु के शिष्यों के लिए सच्ची निष्ठा यह है कि वे प्रभु के द्वारा दिये गये उस साक्ष्य को अंगीकृत करें। इस प्रकार का दृढ़ विश्वास सचमुच जीवन का आरंभ है।)

प्रभो स्नेहस्य साक्ष्याय श्रद्धा प्राणप्रदायिणी (५ : ५ – १०)

(यदि कोई प्रभु के प्रेम के साक्ष्य पर विश्वास करता है, तो शिष्य की यह श्रद्धा उसके लिए जीवनदायिनी है।)

[५ : ५] **जगज्जयी को ऽस्ति तदेति तर्के / न लोकजेता यदि कथ्यते सः।**
यो मन्यते तं खलु सत्यमेव / मुकुन्ददेवं जगदीशपुत्रम् ।।

यदि विचार किया जाए कि "जगत् का विजयी कौन है?", तो क्या लोक-विजेता वह नहीं होगा जो सच्चे गुरु मुकुन्ददेव को ही जगदीश्वर के पुत्र मानता है? गुरु की विजय तो प्रेम की विजय थी, उन्होंने पाप और मृत्यु को परास्त कर दिया; इसलिए शिष्य उन्हीं की विजय का सहभागी हो जाता है।

[५ : ६क] **तदागतो यो जलरक्तमध्याद् / ज्ञेयो मुकुन्दः स जयाभिषिक्तः।**
न केवलाच्चैव जलाभिषेकात् / स रक्तदानादपि किन्तु सिद्धः ।।

गुरुजी ने जल में धर्मस्नान किया और अपना रक्त बहाकर आत्मबलिदान चढ़ाया। इसलिए शिष्य श्री मुकुन्द को विजयी अभिषिक्त व्यक्ति के रूप में पहचानते हैं, क्योंकि वह जल तथा रक्त के माध्यम से ही प्रकट हुए। अतः गुरु की पहचान उन दोनों के द्वारा होती है। उनके सेवा-कार्य के आरंभ में जलाभिषेक की घटना है और उनकी मृत्यु के समय रक्तदान की घटना है।

[५ : ६ख – ८क] **आत्मा च साक्षी खलु विद्यते ऽस्य / सत्यस्वरूपो ऽस्ति यतो ऽन्तरात्मा।**
इयं त्रयी चास्ति हि साक्षिरूपा / आत्मा च रक्तं च तथा जलं च ।।

शिष्यों ने गुरु के प्रेमदान में नये जीवन का अनुभव किया। गुरु के द्वारा प्रदत्त दिव्य आत्मा अब शिष्यों के लिए साक्षी है। यह आत्मा सत्य-स्वरूप ही है। इस प्रकार ये तीन साक्ष्य देते हैं: गुरु के धर्मस्नान का जल, उनके प्रेमदान का रक्त और उनके नवजीवन का आत्मा।

[५ : ८ख – ९क] **एतत् त्रयं चापि समं व्यनक्ति / सत्याभिषिक्तस्य हि सत्यरूपम्।**
सम्मान्यते चेन्मनुजस्य साक्ष्यं / साक्ष्यं प्रभोर्मान्यतरं ततो ऽस्ति ।।

ये तीनों एक ही बात प्रकट करते हैं, अर्थात् सत्याभिषिक्त गुरु का सच्चा रूप। साधारणतः तो मनुष्यों का साक्ष्य प्रामाणिक माना जाता है; फिर भी स्वयं प्रभु का साक्ष्य कहीं अधिक प्रामाणिक है।

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[५ : ९ख – १०क] आस्ते प्रभोः साक्ष्यमिदं हि तेन / कृते स्वपुत्रस्य तु यत्प्रदत्तम्।
यो विश्वसेद् वा परमात्मपुत्रे / तस्यात्मनो ऽन्ते स्थितमस्ति साक्ष्यम्॥

यह प्रभु का ही साक्ष्य है, क्योंकि उसने अपने पुत्र के विषय में ऐसा साक्ष्य दिया। जो परम आत्मा से परिपूर्ण पुत्र में ही विश्वास करता है, तो उसकी अन्तरात्मा में यह दिव्य साक्ष्य विद्यमान है।

[५ : १०ख] न विश्वसेद् वा परमेश्वरे यः / प्रकल्पते ऽसौ तमसत्यवाचम्।
सत्यं न मेने स हि तस्य साक्ष्यं / यत्पुत्रहेतोः प्रभुणा प्रदत्तम्॥

जो परमेश्वर में विश्वास नहीं करता, वह उसे असत्य बोलने की प्रकल्पना करता है, क्योंकि उसने पुत्र के विषय में प्रभु द्वारा प्रदत्त साक्ष्य को सच्चा नहीं मान लिया।

अनन्तजीवं ते लभन्ते ये श्रद्धापराः (५ : ११ – १२)

(श्रद्धायुक्त विश्वासी लोग अभी से अनन्त जीवन प्राप्त करते हैं।)

[०] प्रेम्णः प्रभोः स्वीकुरुते हि साक्ष्यं / यः को ऽपि शिष्यः खलु तस्य निष्ठा।
हेतुर्भवेज्जीवनसाधनस्य / सा तत्कृते दुःखविनाशिका च॥

जो भी शिष्य प्रभु के प्रेम का साक्ष्य स्वीकार करता है, वह अपनी निष्ठा द्वारा अनन्त जीवन ही प्राप्त करता है – उसका विश्वास जीवनसाधन का हेतु है और इस तरह दुःख विनाशक है।

[५ : ११] इदं च साक्ष्यं खलु विद्यते तद् / यदीश्वरो नः प्रददौ प्रकामम्।
अनन्तमायुर्विमलप्रकाशम् / यच्चास्य पुत्रे ऽस्ति विराजमानम्॥

और वह साक्ष्य यह है कि ईश्वर ने हमें अनन्त जीवन का निर्मल प्रकाश दिया है, जो उसके पुत्र में विराजमान है।

[५ : १२] यो वा जनो मानयतीह पुत्रम् / अनन्तमायुः स दधाति नूनम्।
प्रभोश्च पुत्रो न हि यस्य चित्ते / स जीवनं नैव दधात्यनन्तम्॥

जो व्यक्ति पुत्र को मानता है, उसे अनन्त जीवन प्राप्त है; किन्तु यदि कोई प्रभु के उन पुत्र, अर्थात् गुरुदेव को अपने मन से निकालता है, तो उसे अनन्त जीवन प्राप्त नहीं है।

उपसंहार (५ : १३– २१)

(उपदेशामृत के अन्त में महर्षि करुणाकर शिष्यों को आश्वासन देते हैं कि ईश्वर से सायुज्य प्राप्त करने के लिए उन्हें सब साधन उपलब्ध हैं, क्योंकि ईश्वरीय ज्योति, धार्मिकता और प्रेम गुरु ही में प्रकाशित हुए। गुरु-भक्ति वही प्रशस्त जीवनमार्ग है जिससे वे सदा ईश्वर के सान्निध्य में जी सकें।)

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[०] **ज्योतिः प्रकाशो जनमार्गदर्शी / सत्यश्च धर्मो जनरक्षको यः।**
प्रभोः परं प्रेम च विश्वलोके / प्राप्यं गुरोस्तत्सकलं मुकुन्दात् ।।

गुरु मुकुन्ददेव से यह सब प्राप्त हो सकता है: प्रकाशमान दिव्य ज्योति, जो लोगों का मार्गदर्शन करती है; सच्ची धार्मिकता, जिससे लोगों की रक्षा होती है; प्रभु का परम प्रेम, जो संसार के सभी लोगों के लिए प्रकट हुआ।

पूर्णमाश्वासनं चान्ते लब्धुमागामि जीवनम् (५ : १३)

(पत्र के अन्त में यह स्पष्ट आश्वासन दिया जाता है कि अमरता के अमृतोपदेश के अनुसार सदाचरण करने से शिष्यों को अभी से आगामी जीवन प्राप्त है।)

[५ : १३क] **इदं हि सर्वं लिखितं मयात्र / प्रबोधनं वो ऽस्ति तदत्र हेतुः।**
सर्वे भवन्तो हि विदन्तु यस्मात् / प्राप्तं भवद्भिर्यदनन्तमायुः ।।

यह सब लिखने का मेरा एकमात्र उद्देश्य रहा कि आपलोगों को प्रबोधन मिले, जिससे आपलोग अनन्त जीवन प्राप्त कर सकें। हाँ, जान लीजिए कि आपको यह जीवन प्राप्त हो चुका है।

[५ : १३ख] **इदं च सर्वं लिखितं स्वपत्रे / संबोध्य तान् ये खलु विश्वसन्ति।**
प्रभोः सुपुत्रस्य दयामयस्य / मुकुन्ददेवस्य सुनामधेये ।।

मेरे इस पत्र में यह सब लिखा गया है कि वे ही लोग संबुद्धि प्राप्त करें, जो प्रभु के सुपुत्र दयामय मुकुन्ददेव के नाम में विश्वास करते हैं।

अतः शिष्यैः सुविश्वस्तैः प्रार्थनीयः सदा प्रभुः,
अन्योन्यस्य हितार्थं यत्सर्वस्यापि शुभं भवेत् (५ : १४ – १७)

(अब शिष्य सुविश्वस्त हुए। अतः उन्हें एक-दूसरे के हितार्थ प्रभु से सदा प्रार्थना करनी चाहिए, ताकि सब के सब शुभ कल्याण प्राप्त करें।)

[५ : १४] **इदं वयं विश्वसिमश्च तस्मिन् / ताते प्रभौ प्रेममये प्रकामम्।**
याचेम यत्तस्य मतानुकूलं / तद्याचतं नः स शृणोति नूनम् ।।

पिता, प्रेममय प्रभु ही पर हम पूर्ण भरोसा रखते हैं कि यदि हम उसके इच्छानुसार उससे कुछ भी माँगते हैं, तो वह हमारी सुनता है।

[५ : १५] **विद्मो यदा यच्च शृणोति सो ऽयं / ततो हि याच्ञां खलु यत्तु कुर्मः।**
तदेव विद्मो वयमित्यपीदं / यद्याचितं तद्वयमाप्तवन्तः ।।

यदि हम यह जानते हैं कि हम जो भी माँगें वह हमारी सुनता है, तो हम यह भी जानते हैं कि हमने जो कुछ माँगा है वह हमें मिल गया है।

[५ : १६क] **यः को ऽपि पश्येद् निजबान्धवं वा / पापं हि कुर्वन्तममृत्युहेतुम्।**
तदा प्रभुं याचतु सो ऽस्य हेतोः / तस्मै प्रभुर्दास्यति जीवदानम् ।।

यदि कोई अपने भाई या बहन को ऐसा पाप करते देखता है जो मृत्यु का हेतु न हो—अर्थात् जो अनन्त मृत्यु की ओर ले जानेवाला अधर्म का

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ज्ञानकृत महापाप न हो, तो वह उसके लिए प्रभु से प्रार्थना करे और प्रभु उसे अवश्य जीवन का वरदान देगा।

[५ : १६ख] तस्मै जनायैव च याच्यतां सः / यो मृत्युहेतुं न चकार पापम्।
यन्मृत्युहेत्वस्ति हि घोरपापम् / न वच्मि यत्तस्य कृते स याच्यः ।।

वह ऐसे पापी व्यक्ति के लिए ही प्रार्थना करता रहे, जिसने अनन्त मृत्यु की ओर ले जानेवाला पाप नहीं किया। मैं यह नहीं कहता कि वह मृत्यु की ओर ले जानेवाले घोर पाप के संबंध में प्रार्थना करे। पापी के लिए प्रार्थना करें, किन्तु पाप की ओर न झुकें!

[५ : १७] सर्वो ऽप्यधर्मः खलु पापमेव / सर्वं च पापं न तु घातहेतु।
क्षम्यं प्रभोरस्ति हि मन्दपापम् / अक्षम्यमेवास्ति च घोरपापम् ।।

सभी प्रकार का अधर्म पाप है, परन्तु सभी पाप आत्मघातक नहीं है। अपने मन्दपापों के लिए पापी प्रभु से अवश्य क्षमा प्राप्त कर सकता है। लेकिन घोर पाप करनेवाला इतना घमंडी है कि वह पापक्षमा नहीं चाहता; इसलिए वह उसके लिए प्राप्य नहीं है।

ईश्वरापत्यानां च त्रिविधो निश्चयः (५ : १८ – २०क)

(जो लोग ईश्वर की वास्तविक संतान की तरह जीने का प्रयत्न करते हैं, उनके लिए पूर्ण निश्चय के साथ तीन उक्तियाँ लागू होती हैं।)

[५ : १८] विद्मो वयं यत्खलु यो ऽपि को ऽपि / जातः प्रभोर्नैव करोति पापम्।
प्रभोः सुतो रक्षति तं सदैव / स्पृशत्यघं तं न कदापि नूनम् ।।

हम जानते हैं कि जो कोई प्रभु की संतान है वह घोर पाप नहीं करता। प्रभु के विशेष पुत्र, अर्थात् इष्ट गुरुदेव, सदा उसकी रक्षा करते हैं, ताकि पाप उसका कभी स्पर्श न करे।

[५ : १९] वयं च विद्मः परमेश्वराद्यद् / वयं प्रभूताः खलु सत्यमेव।
जगत्प्रपञ्चः सकलो ऽपि चायं / पापप्रभावे पतितो ऽस्ति नूनम् ।।

हम यह भी जानते हैं कि हम सचमुच परमेश्वर से उत्पन्न हुए, अर्थात् हमने ईश्वर से यथार्थ जीवन को स्वीकार किया। लेकिन यह संपूर्ण मायामय जगत् पाप के प्रभाव में पड़ गया है।

[५ : २०क] एतच्च विद्मो वयमत्र लोके / प्रभोः सुपुत्रः स समागतो ऽस्ति।
ज्ञानं ददौ नः स च येन सम्यग् / जानीम सत्यं परमेश्वरं तम् ।।

और हम यह भी जानते हैं कि प्रभु के सुपुत्र, अर्थात् श्री मुकुन्द, इस लोक में आये हैं। उन्होंने हमें यह ज्ञान दिया, जिससे हम सच्चे परमेश्वर को ठीक से पहचान सकें।

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अवधानदानाय शिष्याणामन्तिमं प्रबोधनम् (५ : २०क – २१)

(शिष्यों को चेतावनी देने के लिए महर्षि करुणाकर का अन्तिम प्रबोधन यह है :)

[५ : २०ख] सत्ये प्रभौ चैव वयं स्थिताः स्मः / तस्याभिषिक्ते च सुते मुकुन्दे ।
स एव सत्यः प्रभुरेव साक्षात् / अनन्तमायुश्च स एव सत्यम् ॥

हम सच्चे प्रभु-ईश्वर में निवास करते हैं, क्योंकि हम उसके पुत्र मुकुन्द के सान्निध्य में रहते, जो सत्याभिषिक्त व्यक्ति हैं। वही प्रभु का साक्षात् रूप हैं, वही अनन्त जीवन देनेवाले हैं।

[५ : २१] मम प्रिया हे शिशवो ऽत्र चान्ते / युष्मान् पुनश्चापि विबोधयामि ।
यूयं सदा रक्षत रक्षत स्वान् / दूरं हि मायामयमान्यताभ्यः ॥

हे मेरे प्रिय शिष्य-शिशुओ ! अन्त में मैं आपलोगों को फिर स्पष्ट समझाना चाहता हूँ : अपने आपको सदा मायामय मान्यताओं से दूर रखें – अर्थात् संसार के प्रपंचों, मिथ्याभिषिक्त की झूठी शिक्षाओं से दूर रहें और ईश्वर के प्रेमावतार के साक्षात् मानव-रूप को पहचानकर सभी मनुष्यों के प्रति यथार्थ प्रेमाचरण करें !

———×———

हे पाहि मां पाप्मन आर्तबन्धो
सत्याभिषिक्त प्रियदेवपुत्र ।
धर्मोदयाय प्रहतान्त्यसेविन्,
मृत्युंजय प्रेमगुरो मुकुन्द ॥

(हमें पाप से बचा, हे दीन-दुःखियों के भाई, आर्तबन्धु ! तू सत्य का अभिषिक्त-जन है, क्योंकि लोगों के पालक, वाचक और याजक के रूप में तेरा आत्मिक अभिषेक हुआ। तू प्रिय मानव-पुत्र, प्रकट ईश-पुत्र ही है। धर्म-न्याय के उदय के लिए तू प्रहत हुआ, सूली पर मारा गया। हे पतित-पावन, तू अन्त्यसेवी, दलित-दमित जनता का सेवक ही है। किन्तु, हे जीवन-नायक, मृत्यु पर तेरी महान् विजय हुई। अब तू प्रेम-मार्ग का गुरु है और सच ही "मुकुन्द" कहलाता है – क्योंकि तेरे श्रीनाम का यही अर्थ है : सभी प्रकार की बुराई से हमें मुक्त करनेवाला ! तू ही हमारा पथप्रदर्शन कर।)

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